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BIOGRAPHY.

REV. DR. ROBERTSON AND REV. W. HOPKINS.

To the Editor of the Monthly Repository.

SIR,

IN answer to your correspondent L. L.'s enquiry (p. 179) respecting the Rev. Dr. W. Robertson of Wolverhampton, and the Rev. W. Hopkins of Cuckfield, Sussex, I beg leave to refer him to the accounts of both these learned and worthy men, which were given, some years ago, from personal knowledge and private correspondence.

The account of Dr. Robertson, who died, May 30, 1783, is founded on his own communication and correspondence with the Rev. Dr. Disney, and will be found, together with his portrait, in the Gentleman's Magazine for September 1783, Vol. liii. p. 745, and a supplementary paper, in consequence of a communication to Dr. Disney from the Rev. Dr. Leechman of Glasgow. See the same Magazine for July 1784, Vol. liv. p. 513. Both were re-published in the following edition of the Biographical Dictionary.

Memoirs of the Rev. W. Hopkins, who died 1786, were published in the following year, and prefixed to the third edition of his "Appeal to the Common Sense of all Christian People," published by Mr. Johnson, St. Paul's Church-yard. From these Memoirs by the same writer, the account of Mr. Hopkins is inserted in Dr. Aikin's and Mr. Morgan's General Biography.

A. B.

REV. W. HOPKINS.

To the Editor of the Monthly Repository.

SIR,

IN answer to the inquiries of your correspondent L. L. concerning Mr. Hopkins, the author of the "Appeal to the Common Sense of all Christian People," &c. I send you the following brief account for insertion in your valuable Miscellany, if

you should not receive a more full and satisfactory one from any other person.

Mr. Hopkins, in the early part of his life, was usher at a grammar-school at Cuckfield, in the county of Sussex. It is supposed that about the year 1750 he became curate at Waldron, in the same county, and that then he published his "Appeal, &c." At a later period he was chosen Master of the grammar-school at Cuckfield in Sussex, and appointed Vicar of Bolney, and Curate of Slangham, parishes not very distant from the place of his residence. It appears that Mr. Hopkins published several defences of his "Appeal." In the latter part of his life, he sent forth another work: the title is as follows—"Exodus: a Corrected Translation, with Notes Critical and Explanatory. By W. Hopkins, B. A. Vicar of Bolney, and Master of the Grammar School of Cuckfield, Sussex. London: printed for J. Johnson, No. 72, St. Paul's Church-yard. 1784." This was the only performance, to which he affixed his name. Mr. H is represented to have been a man, whose character was marked with some traits of eccentricity; but it is said that he was a person of great learning and piety. Like many other celebrated characters, whose sentiments have not corresponded with the doctrines and articles of the Church of England, he, though an Arian, continued to be a member of the establishment. It has, however, been remarked, that he always omitted reading the Athanasian Creed, and that when he was incapable, through age and infirmities, of performing the service of the church, he lamented that he could not prevail on others to omit it who officiated as his curates.

These are all the particulars concerning the "Author of the Appeal," &c. which I have been able to collect.

I remain, Sir, your's, &c.

Lewes, May 10, 1806. S. P.

P. S.—Since the above was drawn up, the writer has been informed that Mr. Hopkins was the author of a judicious pamphlet, which was published in the year 1773, entitled—"A Letter to the Rev. Dr. Josiah Tucker, Dean of Gloucester: occasioned by his Apology for the present Church of England, as by Law established, &c. wherein every material Article is examined; and the Plan of the Petitioning Clergy and others is fully vindicated, upon the Principles of Christianity, all Protestant Churches, and the Church of England in particular. By a Petitioning Clergyman."

REV. W. HOPKINS.

To the Editor of the Monthly Repository.

SIR,

YOUR Correspondent L. L. (p. 180) would have found the satisfaction he desires respecting the author of the "Appeal to the Common Sense of all Christian People," had he ever met with an enlarged edition of that work published in 1787, with "Memoirs of the Author" prefixed, under the signature of J. D. From these it appears, that Mr. Hopkins was born at Monmouth in 1706. After an education at Oxford, he became a curate in Sussex, and then for more than fifty years Vicar of Bolney, in that county. The "Appeal," which was first published in 1733, excited a violent opposition from several orthodox sons of the Established Church.

The author, so early as 1747, when he repeated his subscription to the Articles for the last time, had so far dispensed with his obligation to canonical obedience as to make "very consid rable alterations in the ordinary service of the Church, choosing rather to hazard the penalties of non-conformity, than either to comply with the use of what he thought highly wrong, or wholly to secede from the establishment." It does not appear that he suffered any vexation from his superiors on account of this conduct, nor, what is more extraordinary, any regret from his own reflections on a practice so clearly inconsistent with his clerical engagements, but which he continued till his death.

Upon another point he thus feelingly expresses himself (in a letter to a friend in 1775)—"The review of so many subscriptions, attended with solemn declarations of assent and consent, has, at this time, something very shocking to my soul; and indeed I really believe, that I have been punished for the last act by the immediate hand of the one supreme Almighty God, as being done *repugnante conscientiâ*, notwithstanding the specious pleas urged in Dr. Clarke's Introduction to the Scripture Doctrine of the Trinity." We have no opportunity of knowing whether these conscientious scruples which Dr. Clark could not satisfy would have been relieved by the convenient doctrine supported by Dr. Paley in what the late Mr. Wakefield plainly, though not unjustly, describes as "a shuffling chapter on Subscription to Articles of Religion *."

* Life of W. i. 129.

To this subject the attention of Mr. Hopkins was naturally excited, by the publication of the Confessional in which the Appeal is mentioned with great respect *, by his zealous attendance on the meetings of the Clergy in 1771, to petition "for relief in the matter of subscription," called the Feathers' Tavern Association, and the subsequent publications on that subject. The Association was promoted by several churchmen who have since risen to great preferment, particularly by three dignitaries who, from their eminence on the Episcopal Bench, have long discovered that their's is "the best-constituted Church in the world," or rather, according to an author just quoted, who were "active for reformation in early life, but lulled to indolence by the opiate of preferment †." The dignitaries to whom I refer are, the Drs. Porteus, Yorke, and Percy, the present Bishops of London, Ely, and Dromore ‡.

To return to Mr. Hopkins. He had the merit of encouraging by his correspondence "that serious and extraordinary person, George Williams, who was a livery-servant at Tewkesbury," a man possessed "of mother-wit, and learn'd without the schools." Mr. Williams published two small tracts: in 1765, "An Attempt to restore the Supreme Worship of God the Father Almighty;" and, in 1767, "The Articles of the Church weighed against the Gospel, and found wanting."

The last years of Mr. Hopkins were spent in a manner becoming the profession he had made through life. In a letter to the Author of the Memoir of which I have so much availed myself, he thus describes the occupations of his declining age. "The Scriptures are my principal study, and I take a great delight in comparing the Hebrew with the Greek, Latin, and English translations; and employing all the helps my little library affords. When I have finished the whole, I propose beginning again, and so keeping on reading the Scriptures till death overtakes me." This event happened in April 1786, when he was in the 80th year of his age.

Besides the "Appeal," Mr. Hopkins was the author of two or three tracts on the subject of subscription, and "A Corrected Translation of Exodus, with Notes critical and explanatory. 4to. 1784." I am, Sir, your's,

Hackney, May 14, 1806. SOCIUS.

* Life of W. i. 360, Ed. 2d. † Id. p. 127.
‡ Ibid. Note (n) or Lindsey's Vind. Priestleianæ, p. 51, 52.

MISCELLANEOUS COMMUNICATIONS.

ORIGINAL LETTERS OF THE REV. S. BOURNE, OF BIRMINGHAM, AND THE REV. DR. DODDRIDGE.

NO. II.

To the Rev. Mr. BOURNE,

(To be left at Mr. SMITH's, Ironmonger in Birmingham).

REV. AND DEAR SIR, *Northampton, Dec.* 12, 1741.

HAD the letter which I received from you so many months ago been merely an address of common friendship, I hope no hurry of business would have led me so long to delay the answer which civility and gratitude would in that case have required; and had it been to request any service in my power to you, Sir, or to any of your family and friends, I would not willingly have neglected it so many days or hours; but when it contained nothing material, more than an unkind insinuation that you esteemed me a dishonest man, who, out of a design to please a party, had writ what I did not believe, or, as you thought fit to express yourself, had "trimmed it a little with the gospel of Christ," I thought all that was necessary, after having fully satisfied my own conscience on that head, which I bless God I very easily did, was to forgive and pray for the mistaken brother who had done me the injury, and to endeavour to forget it, by turning my thoughts to some more pleasant, important, and useful subject. I imagined, Sir, that for me to give it you under my own hand that I meant honestly would signify very little, whether you did or did not believe it already; and as I had little peculiar to say on the doctrines to which you referred, I thought it would be of little use to send you a bare confession of my faith, and quite burdensome to enter into a long detail and examination of arguments which have on one side and the other been so often discussed, and with which the world has of late years been so thoroughly satiated.

On this account, Sir, I threw aside the beginning of a long letter, which I had prepared in answer to your's, and with it your letter itself; and I believe I may safely say, several weeks and months have passed, in which I have not once recollected any thing relating to this affair. But I have since been certainly informed that you, interpreting my silence as an acknowledgment of the justice of your charge, have sent copies of your letter to several of your friends, who have been industrious to

propagate them far and near. This is a fact which, had it not been exceedingly well attested, I should not have believed; but as I find it too evident to be questioned, you must excuse me, Sir, if I take the liberty to expostulate with you upon it, which, in present circumstances, I apprehend to be not only justice to myself, but on the whole, kindness and respect to you.

Though it was unkind readily to entertain the suspicions you * not so much complain of your acquainting me with them; but on what imaginable humane or Christian principles could you communicate such a letter, and grant copies of it? With what purpose could it be done, but with a design of exposing my character, and to what purpose could you desire that my character should be exposed? Are you sure, Sir, that I am not intending the honor of God, and the good of souls, by my various labours of one kind and another—so sure of it that you will venture to maintain it before the throne of God, at the bar of Christ (my Lord and my God), that I was a person whom it was you [*your*] duty to endeavour to discredit (for, considering me as a Christian, a minister, and a tutor, it could not be merely an indifferent action; nay, considering me merely as a man, if it were not a duty, it was a crime).

I will do you the justice, Sir, to suppose you have really an ill opinion of me, and believe I mean otherwise than I write; but let me ask what reason you have for than [*that*] opinion? Is it because you cannot think me a downright fool, and conclude that every one that is not so must be of your mind, and is a knave if he does not declare that he is so, or is it from any thing particular which you apprehend you know of my sentiments contrary to what my writings declare? He that searches my heart is witness that what I wrote on the very passage you except against, I wrote as what appeared to me most agreeable to truth, and most subservient to the purposes of his glory and the edification of my readers; and I see no reason to alter it in a second edition, if I should reprint my Exposition, though I had infinitely rather the book should perish, than advance any thing contrary to the tenor of the Gospel, and subversive to the souls of men. I guard against apprehending Christ to be a mere creature, or another God inferior to the Father, or co-ordinate with him. And will you maintain that I believe him to be so? From whence, Sir, does your evidence of that arise? If from my writings, I apprehend it must be in conse-

* Here the original letter is torn. The reader will supply the chasm. The words lost were, probably, "express, I do——."

quence of some inference you draw from them, of laying any just foundation for which I am not at present aware, nor did I ever intend, I am sure, to say or intimate any thing of that kind. If from report, I must caution you against believing such reports rashly; for I have heard stories of me echoed back from your parts which God knows to be as false as if I had been reported to have asserted the divine authority of the Alcoran, or to have writ Hobbes's Leviathan, and can account for them no other way than by supposing, either that coming through several hands every one mistakes a little, or else that some people have such vivid dreams as they cannot distinguish from realities, and so report them as facts, though how to account for their propagating such reports so zealously, on any principles of Christianity or common humanity, especially considering how far I am from having offered them any personal injury, would amaze me, if I did not know how far party zeal biasses the understandings of those who in other things are wise and good. All I shall add with regard to such now is, I pray God it may not be laid to their charge.

I have seriously reflected with myself, whence it should come that such suspicions should rise of my being in what is generally called the Arian scheme, and the chief causes I can discover are these two—my not seeing the arguments which some of my brethren have seen against it in some disputed texts, and my tenderness and regard to those who I have reason to believe do espouse it, whom I dare not in conscience raise a popular cry against, nor am I at all fond of urging the controversy, lest it divide churches, and drive some who are, as I myself indeed once was, wavering, to an extremity to which I should be sorry to see such worthy persons, as some of these are, reduced.

Permit me, Sir, on so natural an occasion to conclude with expressing the pleasure with which I have heard that you have of late turned your preaching from a controversial to a more practical, evangelical, and useful strain. I am persuaded, Sir, it is a manner of using the great talents which God has given you which will turn to the most valuable account with respect to yourself and flock, and if you would please to add another labour of love, in endeavouring to convince some who may be more open to the conviction from you than from others, that Christian candour does not consist in judging the hearts of their brethren, or virulently declaring against their supposed bigotry, it would be a very important charity to them, and a favour to— Reverend and dear Sir,

Your very affectionate brother and humble servant,

P. DODDRIDGE.

P. S.—I heartily pray that God may confirm your health,

and direct and prosper all your labours for the honour of his name, and the gospel of his Son. The multiplicity of my business has obliged me to write this with so many interruptions, that I hope you will excuse the inaccuracies of it. My meaning is I am sure good, and I hope intelligible, and I am heartily willing that with what measure I mete it may be measured to me again.

FRENCH APPLICATION OF THE PROPHECIES, TOLERATION, &c.

Scribimus indocti doctique.—Hor.

To the Editor of the Monthly Repository.

SIR,

YOU may possibly have heard that a small pamphlet, under the title of "Prophecies announcing Napoleon the Great two thousand years ago," has run through three editions at Paris. I wish to wave this theme, to inform your readers that a late decree of the Emperor Napoleon orders every officiating Protestant Minister in the French empire to be accommodated with a house and a garden; and the Government have engaged to keep the Protestant churches in repair at its own expense. All the estates of the churches, abbeys, and religious foundations in Italy are now declared national property.

Since the government and territory of the city of Wurtzburg have passed into the hands of the Archduke Ferdinand of Austria, it has been stipulated with the Court of Vienna, that the University of Wurtzburg shall be opened for the reception of Students from Transylvania, and also for a number of Protestants from several provinces of the Austrian monarchy.

It appears that the breaches made in the ancient worship in France will neither be soon nor easily repaired; since we read in the official paper, that upon the request of the Bishop of Agen, his Majesty has lately permitted the exercise of the Catholic worship in 193 churches in the departments of Lot and Garonne, that had neither parsonage-houses nor chapels of ease. These are now to be called the Annexed Churches.

A moral writer in the *Publiciste*, of April 10, 1806, expresses no little warmth against some of the preachers in the churches of Paris, for declaiming against a class of men who are *no more*: he means the philosophers, "whose greatest error," he observes, "is their believing men to be better than they really are." He boldly tells these priests, who condemn whole bodies of men indiscriminately, that if they do not alter their conduct (never sanctioned by Jesus Christ), it will be a friendly act,

to take them gently out of the pulpits, and lead them into the confessing-boxes. On the other hand, the *Publiciste*, of the 27th ult. descants very largely on a Treatise upon Toleration, by M. Duvoisin, " Ancien Docteur de Sorbonne," and now Bishop of Nantes.

In my last, page 253, I observed that every wind that blew from the Continent brought new instances of the power of truth over error. An instance more conspicuous than the late proceedings of the Government of Spain against the Archbishop of Compostella cannot probably find its parallel in history. Don Raphael de Musquer y Adunate, it is observed in an article from Madrid, dated May 12, by feigning those virtues he did not possess, had formerly obtained the general esteem, and that of the Prince of Peace in particular. At length two Canons of his cathedral, whom, he had reason to believe, were watching his conduct, became the objects of his hatred to such a degree, that he never ceased persecuting them, till they were compelled to leave their situations, and the kingdom also. One of them has been at Paris for some months past. This conduct on the part of the Archbishop was at first attributed to an excess of religious zeal, but at length the representations of the injured parties reached the foot of the Throne. The cause has been investigated before the tribunals, who have unmasked the hypocrite, and avenged his victims. The sentence passed upon the Archbishop enjoins, " that he shall ask pardon in the pulpit for the scandal he has brought upon religion, declare the innocence of the parties, reinstate them as Canons, and afterwards, deprived of his own dignity, submit to be shut up in a castle for life." Who can now take upon him to say, that a serious reformation is not going on in Spain? Is there an Episcopal see, is there a clerical dynasty in Europe, that does not feel itself wounded through the sides of this Archbishop? In *other* respects the work of reformation proceeds: it is not long since a Papal Bull was obtained by the King of Spain to dispose of ecclesiastical property to the amount of three millions. Now, as the superstition of popery is not like Hebrew roots, that are said to thrive best upon barren ground, the consequences of all this spoliation may easily be traced. In Portugal, likewise, the lower orders of people are becoming more enlightened. About four years ago, I saw a series of a small periodical pamphlet, published by an Ecclesiastic in Lisbon, who appeared to be a man of science and of liberal ideas. This publication consisted of anecdotes and pleasantries, calculated to afford an innocent and rational entertainment. Most of them, I observed, were translated from the French and English,

and must produce an effect upon the minds of men, essentially different from that of poring over rosaries and legends, whose object is to induce an unnatural mortification respecting earthly enjoyments, and views of heaven still more melancholy and discouraging.

I was glad to observe, in page 275 of your last, a counterpoison to Mr. L. Mayer's advertisement upon your cover. I further understand of this writer, that he prophesies *smooth things* only for England: France is to become a province to her!

The reason why there are so many mean and unworthy applications of the prophetical Scriptures appears to me to result from the peculiar nature of prophecy, and the facility we enjoy in publishing our opinions. None but an eagle, it is said, can look upon the sun. Perhaps it may require a peculiar disposition and capacity to enter into the spirit of the prophetic symbols. Exclusive of a devotional turn of mind, it may be necessary to possess an enlarged conception of the immutable attributes and character of the Deity, a certain portion of learning, and a poetical taste of no small degree. Allegorical poetry, in particular, should mark the leading propensity of the student of the prophecies. If a man have no relish for Milton or Spencer, particularly the beautiful personification of the Virtues and Vices by the latter; or if he have no taste for the Oriental manner of writing in general, it would be strange indeed if ever he should enter deeply into the spirit of the prophets: and as almost all the prophetic figures have hitherto been misapplied, and *inevitably* so by the Trinitarians, much, very much remains to be discovered and explained upon the subject. But to these extensive conceptions, and these exalted sentiments, a degree of mathematical precision is equally indispensable, with an "undigressive closeness of reasoning," and a perspicacity of design, never losing sight of first principles. This criterion of acumen and ability is by no means intended to derogate from the merits of former writers who may be supposed defective: they have certainly cleared the ground, overrun with thorns and briars, and have raised a considerable structure upon the foundation of the prophets and apostles. We therefore owe them much: but the solidity, the beauty, the exact proportion, and the splendour of this noble edifice, are still to be added. With your leave, in some future number I shall offer some further illustration of this hypothesis, if not prevented by some other correspondent.

You have observed that the French Bishops apply the second Psalm to their present Emperor. Some of these pastorals are

fine pieces of eloquence, though many persons may exclaim—*Fox et præterea nihil.* For your next number, I will endeavour to afford you a specimen.

London, June 10. W. H. R.

POLITICAL RESTORATION OF THE JEWS.

P. S. This Postscript refers to an event which those who are mindful of the signs of the times will view with considerable attention. It is a circumstance from which the mere religionist and the mere politician will expect too much, or too little! The reformation of the Jews, now taken up by a powerful and enterprising monarch, will lead the former to renew all his sanguine expectations of the rebuilding of a temple at Jerusalem, and the gathering together of the *visible* Jews from all quarters of the world, in order that they may be conveyed to that small and unproductive spot of land they once inhabited in Palestine, and where they imagine these Jews will command the worship and homage of all the kings of the earth: while the newspaper politician, on the contrary, will deem this design of the French Emperor a mere expedient to raise money. I beg leave to observe that, be the motive of this conduct in Napoleon what it may, it will lead to a general rectification of men's judgments upon a point of no small importance in speculative religion: I mean that it will have the tendency of proving that the restoration of the Jews to their own country, literally understood, was never intended by the sacred predictions of the Old and New Testament.

You will judge, Sir, by these preliminaries, that I allude to a decree passed by the French Emperor, at St. Cloud, May 30, 1806, authorising a Congress of Jewish Deputies and French Commissioners, to meet at Paris on the 15th day of July next *. Now, as the preamble to this decree states the urgent necessity of giving life to the principles of morality which have been for ages past almost extinguished among the people professing the Jewish religion, in consequence of that servility under which they have languished, and which the French Emperor says, "it never was his intention to maintain or renew;" is it not a moral and civil restoration of these people, that he has undertaken? It is not impossible but that *ad captandum vulgum*, he may establish a colony at Jerusalem, or procure some privileges for the Jews who may chuse to reside there. A very short time will determine this point. In the interim, I would ask any

* For a translation of this decree, see our Politico-Religious department. This, with some other interesting articles of intelligence, were excluded from our last number for want of room.—EDITOR.

thinking man whether any possible good could arise to the Jews, or any other people, merely from a change of place? The French legislator, every impartial reader must allow, seems to strike at the root of the evil. He professes, first, to make the soil fit for bringing forth good fruit, before he ingrafts the scion; and if there be any description of people, like too many of the *visible* and *nominal* Jews, so deeply sunk in barbarism, vice, and superstition, that they cannot be ameliorated in Europe, can it be expected that removing them into Asia will alter men and morals. Those who believe in irresistible grace, instantaneous conversion, and unconditional salvation, may indeed amuse themselves with the possibility of a nation being born in a day; but I trust we have not so learned Christ, viz. his doctrine. If the designs of the French government upon the Jews be deemed merely political, it is strange they should undertake to correct their vices, rather than manage and sooth them? It is not long since the Swiss government were induced by the French to prevent any Jews, who are the graziers in one part in Switzerland, from accommodating each other with paper, because it tended to enhance the price of the cattle. Now they are no longer to be usurers in France. On the other hand, some of the French prelates have flattered their master with the title of a Second Cyrus, the champion set against the new Babylon, as the Persian monarch was raised up against the ancient city of that name. Their political writers also, drinking of the same spirit, have called England a leopard, in allusion to the Beasts in Daniel and the Revelation; and her vast possessions in India they have denominated her "feet of clay," in allusion to the great image in Daniel, which was to be broken in pieces by the stone cut out of the mountain without hands or human aid? Is this merely political? I shall add no more, but only ask, whether in respect to the restoration of the Jews, it be not time for us to "awake," and enquire who and what are the Jews spoken of in the predictions, and whether the New Testament in particular does not exhibit the genuine Jew as the worshipper of the One God, in opposition to the nations or Gentiles who worshipped "Gods and Lords many?" Whether the circumcision which distinguishes the true Jew is not that of the heart only, in which all inordinate desires are cut off by the sword of the spirit; while he is positively not a Jew, or a true worshipper of God, who is only a Jew outwardly? And whether, as God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is accepted of him, so may not the Jews, or true worshippers, who are to be restored to their religious rights, be gathered, or made up out of all nations, kindreds, tongues,

and people; but especially out of those nations involved in the grand apostacy or falling away? And is not this apostacy confined to those kingdoms of Christendom which had given their power and authority to the Beast? Is not Jerusalem from above, whose name signifies the city of peace, rather a *state*, or a community, than a *place*? And if so, how is it possible any unprejudiced, discerning mind can seriously believe that the Jews, literally speaking, and consequently the Jewish worship or temple, will ever be restored at Jerusalem. Our Lord, in John iv. solemnly declared to the woman of Samaria, that the time was coming when men should neither worship the Father in that mountain, nor yet at Jerusalem: God, said he, is a Spirit; he cannot be confined to any kind of local veneration; those who worship him must worship him independently of places, in spirit, and not under any of those formalities peculiar to Samaria, or even to Judea. If, Sir, righteousness only exalteth a nation, then the Jews as such must as yet be very far from that state of exaltation which shall make Jerusalem (not the city, I presume) "the praise of the whole earth." And it should be observed, that the present decree of the French Emperor for this people's melioration, "is in order that an honest industry may take place in lieu of those scandalous resources to which so many persons among the Jews have given themselves up, from the father to the son, for several ages past."

CALVIN AND SERVETUS:—REMARKS ON AN APOLOGY FOR CALVIN'S MURDER OF SERVETUS IN THE EVANGELICAL MAGAZINE.

To the Editor of the Monthly Repository.

SIR,

IT has been frequently asserted, that the times we live in are remarkable for the liberality and candor which prevail among all Christian parties, and that the doctrine of moderation is generally so well understood, that none now think it right to injure others for mere difference in opinion. This indeed is saying a great deal, but really I am inclined to doubt whether it is strictly true. Whilst with my fellow-Christians in general I feel thankful for the religious liberty we enjoy, still I must be permitted to declare my opinion, that the spirit of persecution is not so extinct as many suppose: the destructive flame does not indeed blaze as formerly, but the embers are still alive, and but thinly covered over.

It was with considerable pain and surprise that I saw in the Evangelical Magazine for last March, an attempt to palliate,

if not to justify, the conduct of Calvin in the burning of Servetus. The article is drawn up by a correspondent who, improperly, styles himself *Veritas*. In my opinion, Sir, this *Veritas* and the Conductors of the Evangelical Magazine would do better to let that matter alone, or else to avow at once, that though Calvin was a great and an useful man, yet that act was a most foul blemish in his character. They will do themselves no good, nor the memory of Calvin any honor, by attempting to palliate so glaring a fault, for some stains are of such a nature that they will not bear wiping; it only renders them wider, and more exposed.

Veritas begins his apology with insinuating that Calvin only "took part in the persecution of Servetus," meaning, I suppose, that it was only some remote part he took, somewhat in the same way that Saul took part in the murder of Stephen, when he held the clothes of those who put him to death: even a remote part in so atrocious an act would have been bad enough; but there was something beyond this, if history is to be credited. Calvin appears to have been the first mover in the horrid business, for though Servetus's writings had displeased some other reformers, the idea of burning him originated with Calvin. He was the principal director: other men acted only as his instruments or agents; so that there is every reason to believe Servetus would not have been burnt but for Calvin's instigation. Was it not Calvin that procured the first imprisonment of Servetus at Vienne in Dauphine, by sending to the Magistrates there the private letters he had received from him, in order to furnish materials for prosecution? And after the unfortunate man had escaped from thence, and was going through Geneva on his way to Naples, was it not Calvin that got one of the Magistrates there to seize him again? that employed a person to commence a prosecution against him, and furnished the several articles of impeachment? Is this only "taking part" in the persecution of Servetus? *Veritas* would wish us to think so, but with just as much propriety may he say that David only took part in the murder of Uriah.

We are next told, that "Calvin lived in a day of universal intolerance, when all parties thought that heretics should be destroyed." This, it must be confessed, is the best apology that can be made for him; but some, Mr. Editor, are of opinion, that if this is to be fully admitted, we may as well admit a complete apology for the murderers of our Saviour; for it is certain that they acted under the influence of the prejudice of the times. This would have been a better apology, had Calvin retained only a common share of the prejudice of the times, or possessed no more than his contemporary reformers of the

leaven of a persecuting spirit; but he appears to have gone beyond them. When we consider, besides this, his cruel treatment of Servetus, the horrid names he bestowed on his opponents, particularly on the amiable Castellio, he may indeed be well "singled out as possessing, in a peculiar manner, a persecuting spirit."

Veritas further apologizes for Calvin, by telling us that Servetus was a "blasphemer;" and therefore he thinks that the burning of him could not "be equal to the murder of hundreds and thousands of the most eminent Christians by the Pagans, or of as many excellent Protestants by the Papists:" but pray, Sir, where is the difference? Servetus was burnt for thinking, speaking, and writing on religion, and for nothing else; for defending, against Calvin and others, those religious tenets which he could not in conscience renounce! And what more can be said of those "eminent Christians and Protestants" alluded to by *Veritas?* If this act, then, be not as atrocious and unjust as any that the annals of persecution can furnish, it will be difficult, I believe, for *Veritas* or any of his coadjutors in the said Magazine to define what is meant by atrocity or injustice. To say that Servetus was a blasphemer, is no palliation at all, unless it can be proved that *Veritas* and his Calvinistic brethren are the only perfect judges of blasphemy; for no poor creature was ever burnt for his religion but what was thought a blasphemer by some one. If Servetus was a blasphemer in Calvin's and *Veritas's* opinion, so was Calvin himself, and so were all his Protestant brethren, in the Papists' opinion: yes, the "hundreds and thousands of excellent Protestants" whom they murdered were all charged with horrid blasphemy, for denying the divinity of the wafer, the power and dignity of the Virgin Mary, and the worship of saints, &c. The Pagans also viewed in the same light those multitudes of "eminent Christians" whom they put to death: they were just as ready to bring the charge of blasphemy against them, as *Veritas* is against Servetus, and if it is a palliation in one instance, why not in another? Does *Veritas* really believe, that if a man is a blasphemer in the estimation of his opponents, it is no great harm to burn him? Really one might think that such is his maxim; but if this be admitted, the atrocity of all the persecutions in the world will vanish almost entirely away: let us no more view with such horror the conduct of the Jews in stoning our Saviour; they said positively it was for blasphemy, John x. 33. Neither let us so eagerly condemn the conduct of Queen Mary, in burning so many godly ministers and bishops, nor that of Louis XIV. of France, in causing such a massacre of his Protestant subjects; for both

Mary and Louis thought and said that these victims were blasphemers. We must also, on the above maxim, considerably abate our abhorrence of the proceedings of the rioters at Birmingham against the amiable Dr. Priestley * ; for there was not a man among them, nor among their secret instigators, who did not think him " a daring blasphemer of his Saviour and his King." I wish *Veritas* would re-consider things, and possess himself of a better spirit.

" It is not generally known," he says, " to what an extreme of blasphemy Servetus proceeded ;" nor is it generally known to what an extreme of injustice persecutors will proceed in misrepresenting the words and sentiments of those whom they oppose : Servetus is said to have called the Trinity " the three-headed Cerberus," and Moses " a ridiculous impostor ;" but remember 'tis his adversary Beza says so, and who will venture to affirm that either he or Calvin has justly represented the man's sentiments? There is every reason to suspect the contrary when we consider what hatred they bore him. No man, now a-days, I believe, has seen a single line of Servetus's own works. Dr. Owen himself speaks only " of passages *cited* out of his book on the Trinity:" the reason is evident, all that could be collected of Servetus's books were publicly burnt, either with his effigy at Vienne, or with his person at Geneva. As for calling Moses a ridiculous impostor, the report seems to have originated thus : Servetus somewhere asserted, that " the land of Judea was not so fruitful as it had been represented," *i. e.* that it was not *then* so fruitful as in Moses's time. This was immediately construed into a reflection on the veracity of Moses, and from hence some furious bigot or other might easily give it out that he had called Moses a ridiculous impostor, though nothing could be further from Servetus's thoughts. What unfair means do persecutors use! How ready to turn and twist the words of their opponents, and ascribe to them things which they never thought of or uttered !

Veritas and the Conductors of the Evangelical Magazine would fain persuade us, that they dislike persecution " in every form and degree ;" and they profess to admit that Calvin was to blame for the act alluded to; and yet they quote, with seeming approbation, the words of Dr. Owen, who did not hesitate to declare, that the " *zeal* of those who put Servetus to death may be *acquitted*." They also repeatedly hold up Servetus as a blasphemer, as having uttered positions " too horrid to be transcribed, and to be scattered, like firebrands, arrows, and

* I well knew a popular preacher who publicly gave God thanks that he had put it into the heads of the mob at Birmingham to destroy the meeting-house, mansion, and library of Dr. Priestley !!!

death, among the people" (see the Number for May, p. 220); and this evidently with a view to justify as much as possible the act of burning him. How is this consistent with the above professions? Is this disliking persecution in "every form and degree?" Really one is almost tempted to draw this inference: that when these gentlemen pretend to admit that Calvin was to blame for the said persecution, their meaning is, he was only a *little* to blame, but not much; and that they dislike persecution only when it is carried on against men of their own opinion; but should it be directed against a Servetus, a Priestley, or a Wakefield, they will wonderfully contrive to palliate the act, by representing those who suffer as blasphemers! But suppose, Mr. Editor, any one could be proved to be an actual blasphemer, an atheist, &c. are we authorised on that account to put him to death? Would that be a likely way to reclaim other blasphemers? In my opinion, it would rather tend to increase their number.

Servetus's opponents (somewhat sneeringly) represent him, as having uttered nothing in the flames but the word *Misericordia*, or "Mercy." Yes, poor man, he did cry to his cruel persecutors for mercy, and not only when he was in the flames, but several times during his imprisonment; but no mercy had he; no, not so much as is usually shewn to the worst malefactor! Indeed, to have witnessed his dismal situation in prison, where his unrelenting enemies let him endure all the complicated miseries of disease, filth, and nakedness; and to have seen him, when once brought out into Court, bursting into tears, and throwing himself at the feet of the Magistrates, to implore their protection, would have moved any man, as Dr. Benson observes, but an *inquisitor*.

Let it not be supposed, that in thus animadverting on Calvin's conduct, I am calumniating the Reformation: nothing is further from my thoughts; but I cannot avoid regretting that so glorious an event should have been disgraced by such outrages, nor do I as yet believe that Mr. Roscoe intended any more when he said, "such were the first fruits of the Reformation."—"The best way," as the above-mentioned Dr. Benson remarks, "to support the Reformation is freely to condemn all the false principles and unjustifiable conduct of the Reformers." Eminent as Calvin was in helping forward the Reformation, no lenity ought to be shown to his glaring faults and errors: the Scripture shows none to the faults of such eminent characters as Abraham, Lot, David, and Peter: let us therefore never screen persecution, but condemn and abhor it in whomsoever it is found, whether in a friend or in an opponent, a Calvin or a Socinus.

Trowbridge, May 27. AN ANTI-TRINITARIAN.

ESSAY ON THE APPRECIATION OF MENTAL PURSUITS.

[Concluded from p. 293.]

PERHAPS it may be desirable to add a few examples of the mode of applying these principles. In doing this I shall confine myself to the tendency of knowledge to improve the mind. Where the objects specified form part of the general course of education, I must presume that they are taught in a manner best adapted to answer the end.

Take first the acquisition of the foreign and the dead languages. The advantages are, the production of the habits of patience, of attention, of discrimination, of accuracy, and of ingenuity; the possession of a key to the ideas contained in those languages; greater power in the use of our own; and those numerous data for that branch of mental philosophy which regards language.

The study of composition derives its value, partly from facilitating our own practice, and partly from putting it in our power more fully to feel, and to appreciate, the beauties of the best authors. The practice of composition is highly valuable, because it enables us to benefit others by our mental attainments; to judge of the extent and solidity of those attainments; to command our knowledge; and to make that knowledge clear and substantial. Habits of correct composition are almost necessarily productive of precision in our ideas, of perspicuity in our reasonings; they prevent their possessors from resting satisfied with superficial notions; and they force them to think closely.

Geography exercises the memory, and, were it only for its subserviency to history, would be highly valuable: but it has other advantages. It may be made the vehicle for various topics of information, and from these adjuncts it acquires a rank in the scale of utility, to which, separately considered, it would not be entitled. Independently of this, the habit of associating names with things, and of arrangement, which seem likely to be formed by learning geography, entitle it to a place in the early part of education. I use the term in its exact though confined sense; consider it as comprehending its adjuncts, and the study of it is very important. It leads the mind beyond the narrow sphere of its own observation, enlarges its comprehension, and weakens its prejudices: it forms an interesting link between mere sensation and abstract speculation: it raises the mind above the former, and cultivates and stores it for the latter. Here, however, it obviously borrows its principal uti-

lity from what rather comes under the head of natural and mental philosophy, or of

Natural History.—This science, in its various branches, being principally concerned about *things*, is well adapted for the early stages of mental culture. The study of it forms habits of observation, of attaching distinct conceptions to words (since words are here used as the signs of sensible objects only), of classification, and of attention to objects not connected with self. In all the stages of mental culture, these ends are answered; it gives additional interest to surrounding objects, and leads us to view them as the works of the Great Author of nature.

Mathematical science forms a higher step in the gradation of mental culture. The lowest branch of it is arithmetic. Learnt merely as an art, it is not without its utility in the culture of the mind: I however consider it as more comprehensively studied, or rather as *taught* with further views. The commencement of habits of clear perception, of abstraction, of regularity and correctness in practice, of acuteness, of using definite means in order to obtain definite ends, and of acting upon general rules, may reasonably be expected from the proper mode of learning this science. For the common purposes of life, its utility is nearly the same whether possessed merely as an art, or as a science; but it loses much of its value as a mean of mental culture, if taught merely technically: and this is unnecessary in private education at least, for there is scarcely any operation which may not be made intelligible to a child who is capable of performing it. It then becomes an introduction to scientific investigation; and in this view it is peculiarly valuable, from the exact arrangement of our notation, and the certainty of the results of our operations. Algebra possesses nearly the same advantages, and, in addition to them, others more important to a higher degree of mental culture. It generates the power of invention and combination, and it accustoms the mind to general reasoning, at the same time leaving it the power to check and correct that reasoning at every step. Geometry forms the habit of clear and cautious reasoning. It serves as a corrective to the wild flights of imagination, and gives proportional vigour to the judgment. The higher branches of mathematical science resemble, in their effects upon the mind, the one of these elementary branches which they most resemble in their mode of investigation.

If the mathematical sciences had no value in themselves, they would stand high in the scale of estimation, from their subserviency to natural philosophy. To describe the phenomena of the universe, to investigate their causes and the con-

nexion of these causes, are the principal objects of this science. To mention these objects is nearly all that is necessary, in order to indicate its valuable effects on the mind. The habits of accurate and persevering observation, of investigation, of abstraction, and of correct reasoning, are more or less produced and cultivated by the study of the philosophy of nature. It furnishes abundant scope for the most sublime speculations, yet retains the mind within the limits of reality: it calls forth the noblest exercises of the imagination, yet prevents it from wandering too far in its airy regions: it carries us beyond the boundaries of sense, and lessens our interest in self, by increasing our concern with every thing around us: it enlarges the comprehension of the soul; for it offers for contemplation the laws of the universe: it prepares the philosophical student for the study of mind; for the strictness with which its investigations are conducted prevents that wildness of theorising, which is the bane of science, and forms the habit of cautiously attending to phenomena, in order to deduce the general laws which regulate them: it aids the cause of religion; for it habituates the mind to seek for the causes of observed appearances, and leads it from design and regularity to infer an intelligent first cause.

Highest in the scale of science ranks mental philosophy, comprehending all that relates to the mental "frame of man, to his duty, and his expectations." The well-directed study of it calls into action and improves the highest intellectual faculties; and while it employs the powers of the mind, it suggests the best means for their culture, and the best mode of their direction. It enables us to trace the intricacies of our hearts, and points out the proper discipline for their correction. It discovers to us the real excellencies of the mind, and guides us in our efforts for their attainment. To success in forming the moral and mental character of others, it is more or less essential; for it discloses the nature of our influence over their minds, and the best mode of exercising it, so as to bring their varied faculties into the best-adjusted and most perfect state. Pursued with proper views, and in a proper manner, it lays the best foundation for the highest degrees of intellectual, moral, and religious improvement.

It may perhaps be desirable to add, that mental philosophy ought not, and need not, lead us into metaphysical speculations. Let observation and reflection check us at every step of our investigations, and we need not fear lest we should be bewildered in the mazes of sophistry. Let us keep in view mental or social utility as our ultimate object, and resolutely reject the various inducements which may present themselves

to cause our departure, and we shall not wander far or long. From books we may learn very much, but from reflection on our minds, and observation on the minds of others, much more; and we should aim at realizing the correctness of the opinions we feel inclined to adopt, whether the result of our own, or of others' investigations. Were I to suggest a course of reading designed, not to make a metaphysician, but to furnish materials and a guide in the study of the human mind, pursued with the objects I have suggested, it would probably consist of the following selection; and the order in which I have mentioned them I should propose as that for perusal:—

Miss Hamilton's Letters on Education.

Dugald Stewart's Elements of the Philosophy of the Human Mind. (Introduction, Part II. chap. iv. § 1. 5, 6, 7. chap. v. Part I. § 1, 2, 3. Part II. § 1, 2, 3. chap. vi. & vii. are the parts which I should point out as the most proper for perusal, in the commencement of the study of mental philosophy.)

Priestley's Edition of Hartley.

Miss Edgeworth on Education.

Belsham's Essays on Morals, at the end of his Elements of Mental Philosophy.

Hartley's Rule of Life, in the 2d volume of his Observations on Man.

Priestley's Sermon on Habit;—on the Duty of not living to ourselves; and on Habitual Devotion.

August 1803. L. C.

THE IRISH JURYMAN.

[It being impossible for us to notice, in the narrow compass of our Review, all the *Miscellaneous* Publications which issue from the press, it is our intention to publish monthly an Extract from one or more of the principal of them, by which means our readers will be enabled to judge for themselves concerning their merits, at the same time that they will be put into possession of an interesting portion of their contents. The following Extract is taken from Butcher's Excursion from Sidmouth to Chester, in 2 vols. 12mo. which we recommend particularly to the younger part of our readers.—EDITOR.]

A Judge, on the north-west circuit in Ireland, came to the trial of a cause in which much of the local consequence of certain *gentlemen* in the neighbourhood was concerned. It was the case of a landlord's prosecution against a poor man, his tenant, for assault and battery, committed on the person of the prosecutor by the defendant, in the defence of his only child, an innocent and beautiful girl, from ravishment. Not only the Bench, but the whole Bar, dined with the prosecutor's father the day before the trial; and some of them praise the venison and the claret even to this day.

When this poor man was brought into court, and put to the bar, the prosecutor appeared, and swore most manfully to every tittle in the indictment. He was cross-examined by the Jurors, who were honest tradesmen and reputable farmers. The poor man had no lawyers to tell his story; he pleaded his own cause—and he pleaded, not to the fancy, but to the judgment and the heart. The Jury found him—*Not Guilty.*

The court was enraged; but the auditors, gladdened to exultation, uttered a shout of applause. The Judge told the Jury, they must go back to the jury-room, and re-consider the matter; adding, he was astonished they should return so infamous a verdict. The Jury bowed, went back, and in a quarter of an hour returned, when the foreman, a venerable old man, thus addressed the Bench: "My Lord, in compliance with your desire, we went back to our jury-room, but as we then found no reason to alter our opinion or our verdict, we return it to you in the same words as before—*Not Guilty.* We heard your Lordship's language of reproof, but we do not accept it as truly or warrantably applying to us. It is true, my Lord, that individually considered, in our private capacities, we may be poor insignificant men: therefore, in that light, we claim nothing out of this box above the common regards of our humble but honest stations; but, my Lord, assembled here as a *jury*, we cannot be insensible to the great and constitutional importance of the department we now fill. We feel, my Lord, that we are appointed, as *you* are, by the law and the constitution—not only as an impartial tribunal to judge between the king and his subjects, the offended and the offender, but that we act in a situation of still greater confidence; for we form, as a *jury*, the barrier of the people against the possible influence, prejudice, passion, or corruption of the Bench.—To you, my Lord, meeting you without these walls, I, for my own part, might possibly measure my respect by your private virtues; in this place your private character is invisible; it is veiled in your official one, and to your conduct in that only we can look.—We do not in this business presume to offer the Bench the smallest degree of disrespect, much less of insult; we pay it the respect which one tribunal should pay to another, for the common honor of both. This Jury, my Lord, did not accuse that Bench of partiality, prejudice, infamous decision, nor yet of influence, corruption, oppression, or tyranny: no, we looked to it as the mercy-seat of royalty—as the sanctuary of truth and justice; still, my Lord, we cannot blot from our minds the records of our school-books, nor erase the early inscriptions written on the first page of our intellects and memories. Here we must be mindful

that monarchs and judges are but fallible mortals, and that the mercy-seat of royalty and the sanctuary of justice have been polluted by a Tresilian, a Scraggs, and a Jefferies."

The Bench frowned at these words, but the intrepid Juror thus proceeded: "Nay, my Lord, I am a poor man, but I am a free-born subject of the kingdom of Ireland—a member of the constitution: nay, I am now higher, for I am the representative thereof. I therefore claim for myself and fellow-jurors the liberty of speech; and if I am refused it here, I shall assume it before the people at the door of this court-house, and tell them why I deliver my mind there instead of in this place."

The Bench here resumed its dignified complacency, and the honest orator continued his address: "I say, my Lord, that we have nothing to do with your private character; we know you here only in that of *judge*, and as such we would respect you; you know nothing of us but as a *jury*, and in that station we look to you for reciprocal respect, because we know of no man, however high his titles or his rank, in whom the law or the constitution would warrant an unprovoked insult towards that tribunal in which they have vested the dearest and most valuable privileges they possess. I before said, my Lord, that we are met here not individually, nor do we assume pre-eminence; but in the sacred character of a jury, we should be wanting in reverence to the constitution itself, if we did not look for the respect of every man who regards it. We sit here, my Lord, sworn to give a verdict according to our consciences, and the best of our judgments, on the evidence before us. We have, in our own minds, acquitted our duty as honest men. If we have erred, we are answerable, not to your Lordship, nor to that Bench, nor to the King who placed you there, but to a higher power—THE KING OF KINGS."

The Bench was dumb, the bar was silent; astonishment and applause murmured through the crowd, and the poor man was discharged!

REMONSTRANCE WITH GOGMAGOG.

To the Editor of the Monthly Repository.

SIR,

THOUGH I was extremely pleased both with S. A.'s "Plea for Candour," and the writer "On the Impropriety of preaching Politics," yet I cannot help thinking that neither of these gentlemen has noticed the most important part of the letter to which they replied. I am therefore emboldened to add a few remarks.

I am, Sir, as great a friend to freedom of inquiry on religi-

ous subjects as Gogmagog, or any of your correspondents; but it is exceedingly painful to see it divested of the meekness of Christian forbearance. Were it possible to terrify people out of their errors, I must confess that Gogmagog, both from his name and nature, would make an excellent lion, and might be stationed with great advantage by the way-side, to frighten spiritual wanderers into the right road by his terrible roarings; but railing can surely never be allowable in a defender of Christian charity. Persecution, even when the pen only is wielded, is inconsistent with the nature, and an impediment to the progress of truth. Calling hard names cannot convince an ingenuous mind that our sentiments are truly Christian. That Mr. Wilberforce may be mistaken both in his political and religious opinions can be no reason why we should not form a just estimation of his virtues, and a proper respect for his character. He who has exerted himself with such indefatigable industry to relieve the wretched, instruct the ignorant, and liberate the suffering negro, ought surely at all times to be mentioned in more respectful terms than "the Pitt-loving, war-supporting, evangelical Wilberforce." If that most excellent maxim may be adopted—"The tree shall be known by its fruits," Mr. Wilberforce has certainly a better title, however erroneous his ideas, to the name of Christian than most of those who bear it; and whether a person be of our party or not, we should never forget that he that doeth righteousness is righteous.

The following sentence in Gogmagog's letter appears to me not less censurable than those to which I have already alluded: "Can you wonder, Mr. Editor, at my wishing to have your 'caution' explained! at my pains that you should not be confounded with the Claytons, and Martins, and Rippons of the day—with the base herd of fawning sycophants who, Esau-like, for a mess of pottage would barter their birth-right, and sell themselves and their posterity to bondage!" Such a sentence who could read but with painful surprise! If these three well-known Dissenting Ministers have an equal right with Gogmagog to their particular views of religion and politics, and to act upon their own principles, such expressions as disgrace the above sentence must be equally devoid of charity and justice. If their opinions be false, let open and candid truth confute them; if their conduct be contemptible, let those who are acquainted with them treat them as they deserve; but thus publicly to connect the names of individuals with such bitter epithets can only excite malevolence, and strengthen prejudice. I wish Gogmagog would consider, in his cooler moments, what ideas such language is likely to produce in the minds of your readers. Persons who were unacquainted with the parties would conclude that it was the expression of anger,

those who were friendly to them, of malevolence; and those who were prejudiced against them, would not feel an increase of that Christian spirit which thinketh no evil. On the parties themselves it could have no salutary effect; for if we tell a person his faults to his face, unless it be in very gentle language, we must be expected to be called fools for our pains. Gogmagog is to be honored for his good endeavours; but if he expects to reform mankind by such harsh measures, he must be equally ignorant of human nature and the Christian religion.

June 22, 1806. A. E. Y.

ON FASTS.

To the Editor of the Monthly Repository.

SIR,

YOUR correspondents, V. F. &c. not having entirely exhausted the subject of Fasts, you will permit me to make some addition to their observations. We should at all times suitably humble ourselves before Almighty God, and pray for his wisdom to protect, and reform, and lead us in the way that we should go. But fasting has its different effects upon different constitutions; if it increase the piety of some persons, it will dispose others to lay aside every exertion except a constant craving after food. Again, if we fast for strife or debate, or to smite with the fist of wickedness, such a fast must add to our iniquities. The Dissenters are not expected to observe our public fasts, as none are called upon to observe them but those who make use of those forms of prayer which are prescribed by the archbishops and bishops. But, if they choose to be volunteers in a service which they are virtually directed to leave to others, their object should be to seek the things that make for peace, and to beseech God to enable them to pursue such measures as are conducive to the peace and happiness of all men. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift; first, be reconciled to thy brother, then go, and offer thy gift." We should not fast therefore with an inimical disposition, nor until we listen to every offer of peace from an enemy, and do every thing that is possible to remove all differences that are subsisting between us. Again, if we fast in compliance with a public order, we should first consider the terms of the order itself. We should obey God rather than man: we should not be subject to human authority in matters of faith: if we be required to pray for the subjugation and absolute destruction of those with whom we are contending, we should first consider how

far this is consistent with Christian principles. If the minister threaten us with the wrath of God, in case of our disobedience, he should produce evidence that such wrath is lodged in his hands, and that he is warranted to unite his own wrath with that of the Almighty, before we be directed by him. But, some will say, that they do not meet together, because the minister has given the command, but for other purposes, to impress their audiences with a sense of their sins, and the sins of the nation, and to arouse them to repentance, and to the cultivation of universal brotherly love. Why, then, do they meet at the very day and hour which the minister has appointed? Were it not for his appointment, they would be otherwise employed at this time. If they do not therefore answer the purposes of ministers who have hitherto possessed, and have probably wished to infuse into us the spirit of passive obedience and non-resistance, and if they think that no ministers are armed with the wrath of God, to be dealt out at their pleasure, they should avoid the charge of hypocrisy, and exercise their Christian liberty, whilst they leave all others to be fully persuaded in their own minds.

The minister will deserve praise who will undertake to new-mould our proclamations for fasts, &c. and to frame them in such language as will produce the acquiescence of the most scrupulous Christians. When the subject is religion, there should be no human command, nor any assumption of divine prerogative. W. H.

VINDICATION OF MR. EVANSON'S MEMOIRS,

To the Editor of the Monthly Repository,

SIR,

HAVING been accused by a writer in your Repository of last month, under the signature of "A Plain Christian," (p. 247) with having, in the Memoir I sent you of the late Mr. Evanson, most extravagantly extolled his character at the expense of truth, I will beg you to permit me to make a short reply.

To prove this accusation, your correspondent attacks the character of Mr. E. and endeavours to shew from his writings that he was not entitled to the encomiums which he says "I have so unjustly bestowed upon him." He arranges his charges under four heads.

His first charge is, that in his controversy with Dr. Priestley upon a Christian Sabbath, Mr. E. has endeavoured to *annihilate* the observance of it; after advancing which, he triumphantly exclaims, "This is his display of Christianity in its native simplicity! This is rendering it plain and intelligible to the poor and humble!" Now, Sir, it appears to me (for I am

unwilling to recur to the supposition of wilful misrepresentation) that your correspondent has either not read that controversy, or that he does not understand it. What Mr. E. there contended for was, that under the Christian dispensation there is "no postitive institution of a Sabbath;" and if ever a controversy was brought to a fair and legitimate conclusion, this was by Dr. Priestley's conceding, in fact, the only point at issue between them. Before the "Plain Christian" had brought this charge against Mr. E. he ought to have proved from the Christian Scriptures themselves, as has never yet been done, where and when the observance of a Sabbath was positively enjoined: not having done this, all he has said is very little to the purpose, for to talk of annihilating that which never existed is too ridiculous to require confutation.

The second very extraordinary charge is, "that Mr. E. has been long engaged in a *project* which lay near his heart, by an open attack on the whole of the Christian Scriptures, to set aside the belief of them, in a manner much more becoming an open infidel than a professed Christian." Now, Sir, that any one who has ever read the writings of Mr. E. could have been hardy enough to make this indecent, this unfounded accusation, would scarcely have been expected by any person acquainted with him or his writings. Your correspondent acknowledges he has never read the second edition of the "Dissonance," and if I may judge from this assertion, he makes it very questionable whether he has ever read the first.

The third charge is, that "Mr. E. has rejected some of the clearest evidences of Christianity—the miracles, the doctrines, and the promises of our Saviour—and contended for prophecy alone as divine evidence." The "Plain Christian" concludes this philippic by saying, he imagines I am "the first person that has informed the world, that a rejection of the peculiar evidences of Christianity is the best mode of displaying it in its native simplicity." If Sir, I had done so, it would have been a sad proof, that the impressions made upon my mind from reading the works of Mr. E. had left it in as confused a state as this writer's appears to be in. Mr. E. has no where denied the evidence of well-attested miracles; he believed firmly in the resurrection of our Lord as the foundation of Christianity; he made his precepts the rule of his life, and trusted with confidence to his promises in death. What Mr. E. has said upon the nature of evidence is so clear and distinct, that I should have thought no person who has read the "Dissonance" could undesignedly have so greatly misstated it. The evidence of well-attested miracles, as I have observed, he no where denies; he only rejects those that are contained in books, the authenticity

of which is doubtful. He contends that history, the work of fallible men, may be and often is erroneous, but that completed prophecy, which can only have been the work of God, must be infallible, and therefore that it is a species of evidence the best suited to accompany a revelation from the Deity, because, as it can proceed only from the operation of his omniscient power, a continued series of completed prophecies must produce on the mind of every serious and attentive inquirer, during every period of the Christian dispensation, the same conviction that was produced by miracles on the eye-witnesses at its commencement. And such was the effect produced upon the mind of Mr. E. by a long-continued study of the evidence from prophecy, that a belief in the Christian revelation was so far from being in him a mere speculative assent, or that wavering state of mind, the natural result of such a strange mixture as scepticism and enthusiasm, that it is well known to all who had the happiness of being intimately acquainted with him, that it produced such a lively and operative influence on his mind, that it was hardly possible the eye-witnesses of our Lord's miracles could have had a stronger conviction of the truth of his mission than Mr. E. constantly felt.

The last charge is that Mr. E. was not only a sceptic, but an enthusiast, and the adage of extremes frequently meeting seems brought forward as the only proof of it; and so short is the memory of this "Plain Christian," that though in his second charge he accuses Mr. E. of an attack upon the authenticity of the *whole* Scriptures, he here only charges him with rejecting the *major part*; closing the passage with an assertion which every unprejudiced reader of Mr. E.'s works will find to be unfounded.

He then proceeds to general observations on his works, and says, that "instead of their being plain and intelligible, they tend to perplex, confuse, and bewilder the plain and honest inquirer." Mr. E. has often been called a bold and intrepid writer, in attacking long-established doctrines and prejudices, but I never heard this charge before; for on every point he has not only openly avowed his opinions, but given the reasons that have led him to adopt them, in a manner so plain that I should have thought, how much soever we might differ from him, it was scarcely possible to misunderstand him, and where in his works this writer has found out any thing leading to confusion and perplexity, I am at a loss to discover.

I had too great a regard for Dr. Priestley when living, and now venerate his memory too much to bring his name unnecessarily into this discussion; I will only just say, that nothing

here advanced by "A Plain Christian," has had the least tendency to alter the opinion I expressed in the memoir.

And now, Sir, permit me to say a few words for myself in extenuation of the high offence I seem to have given to this "Plain Christian." The man who, like Mr. E. has stood forth the intrepid champion of truth, against the mass of Anti-christian error and corruption; who has sacrificed, on the most trying occasions, his interest to his conscience, and who, with his preferment in the Church, relinquished all his best worldly prospects, in obedience to what he believed to be the commands of God as revealed in the gospel by Jesus Christ; who in his private and domestic intercourse has made his moral precepts the steady rule of his conduct—in saying this man was one of the "brightest ornaments" of that gospel, I was not conscious of violating truth.

The whole end and design of Mr. E.'s writings have been, by clearing the gospel of Jesus of the erroneous doctrines and dogmas with which it has been loaded and disfigured by the members of the apostate church, to exhibit it in its native purity. This he has done in various parts of his writings, and has given a short summary of it, in his animadversions on Mr. Simpson's Answer to the Dissonance, from which, as probably your correspondent has never read it, I will give an extract for his information, which at the same time will, I trust, be a vindication of myself to every candid reader, for having said "that he had rendered the gospel as intelligible to the poor and humble, as it was when taught by Jesus and his apostles to the Jewish and Gentile multitude."

"To me," says he to Mr. Simpson, "the gospel is a new universal covenant proposed by our merciful Creator to influence and reform the moral conduct of mankind, and effect their welfare and happiness in the present world, to the greatest possible degree. On the part of man, the terms of this covenant are, temperance and the moderation of sensual enjoyments within the bounds of equity and reason, the habitual practice of every social virtue, and, above all, a constant affectionate benevolence to all his fellow-creatures. On the part of God, the blessings of his providence in this, and immortality in a future life, are assured to those who perform the human terms of the covenant, and to none others. Such a religion as this is plain, clear, and intelligible to a child: the performance or non-performance of the conditions is a matter that can be settled only between the Almighty and every man's own conscience; there is therefore neither use nor room for the intervention of a priest between them. To Mr. Simpson, and all those of whose religion the

doctrine of atonement is the chief corner stone, the gospel is the glad tidings of a mysterious charm or amulet, &c. &c.*"

Having now carefully weighed the charges of your correspondent, and his arguments in support of them, I have no hesitation to repeat that, by the death of Mr. Evanson, I believe the Christian world has lost one of its "brightest ornaments," one of its "best instructors."

I would seriously recommend to your correspondent to read the writings of Mr. Evanson with a little more candour and attention before he makes any fresh remarks upon them; but should he think fit to bring forward any more charges against Mr. E. or myself, so much do I dislike all disputation of this kind, that I must beg leave to decline making any reply; for as Mr. E.'s writings are before the public, and his private character was so well known, no additional encomiums will be necessary from me, nor can any new aspersions from the pen of the "Plain Christian" have the smallest tendency to injure the character of Mr. E. as a firm believer in the divine mission of Jesus, and a zealous defender of his genuine gospel.

June 5, 1806. I am, Sir, J. S.

DEFENCE OF MR. ROSCOE AGAINST THE EVANGELICAL MAGAZINE.

To the Editor of the Monthly Repository.

SIR,

MUCH has lately been said concerning the comparative moral tendency of the Unitarian and the Calvinistic creeds, and the zealous disciples of the Geneva reformer have made loud boasts of triumph on this head. Undoubtedly it must be granted, that if a certain kind of zeal in the spread of particular favourite notions in religion—if very numerous and very long prayers—if odd gesticulations in prayer and preaching—if an affectation of the phraseology of holy scripture—and, above all, if a most determined animosity against all those who may presume to differ from them in points of faith, may be said to constitute the substance of Christian morality, then the Calvinists have the advantage of the Unitarians in a very eminent degree, and have abundant cause to say to their Unitarian neighbours—"Stand by yourselves; we are holier than ye:" but if one might venture to insist upon the duties of charity and good-will as making a very conspicuous figure in the system of Christian morality, I am afraid the comparison between these two sects would not be found to operate very favourably upon

* Postscript to Letter to Priestley's Young Man, p. 117.

the credit of the admirers of the mild, the gentle, the loving, and the zealous persecutor of M. Servetus.

I have been led to these reflections by a late most unjustifiable attack upon Mr. Roscoe, the learned, the elegant, and the impartial biographer of Lorenzo de Medici, and of that great patron of learning and learned men, Leo X. This virulent attack you will find in that "official gazette" of modern orthodoxy, the Evangelical Magazine, for May of the present year. The paper to which I immediately allude is entitled "The Reformation Vindicated," just as if Mr. Roscoe had professedly set his face against the Reformation, or had opposed its principles; whereas not a passage in all Mr. Roscoe's book can be found which, fairly construed, can be made to imply any such thing. The very reverse of this is the case. In holding up to the detestation of all men of candour and humanity, the execrable conduct of Calvin in the affair of the martyrdom of the learned and pious Spanish physician, Mr. Roscoe, doubtless, meant only to promote sentiments of charity and liberality amongst those who profess to have shaken off the Papal yoke that they might enjoy the unalienable right of private judgment; and surely Calvin ought to be "singled out as possessing, in a peculiar degree, a persecuting spirit;" because, as he insisted on the right of judging for himself in matters of religion, it was reasonable to expect that he should allow that right to others; but indeed, if we may decide upon the motives of some of these zealous *reformers* from their conduct, there will be nothing uncharitable in asserting that, whenever they came to possess any power over others, their great aim seems to have been to establish one system of religious despotism upon the ruins of another; and it can be of little moment, Mr. Editor, whether a man be burnt for disbelieving the doctrine of the trinity, or that of transubstantiation.

The anonymous author of the paper in question angrily demands "Mr. Roscoe's meaning when he so unjustifiably asserts, 'that the annals of persecution cannot afford a more atrocious instance than the burning of Servetus?'" Let every circumstance connected with that most horrid transaction be considered; let the low cunning, the detestable hypocrisy, the malignant spirit, and the cruel conduct of Calvin be contrasted with the liberal professions, the pretensions to divine love, and all the cant of Christian *experience* of that *reformer*, and I think Mr. Roscoe will be found to have asserted nothing concerning that lamentable affair but what the state of the case fully justifies. It is in vain to attempt to excuse the conduct of John Calvin by the spirit of the times in which he lived. Calvin pretended to be a reformer, and if he erred in the very outset

in the most material point of Christian duty, what right could he have to that appellation? To say that "the blasphemous positions of Servetus are too horrid to be transcribed," is proving nothing: such a mode of expression is a miserable salvo for the worst of conduct. Sensible men are not likely to be misled by such sweeping charges.

This very zealous defender of the reformation plainly insinuates that Mr. Roscoe is a Catholic! that from those sources whence Protestants have "selected causes of peace, charity, and goodness," he has deduced "only motives of envy and jealousy, hatred, and destruction!" and that "there is no proceeding so open and generous, no transaction so upright, no purpose so virtuous as not to afford food for" the malignity of his disposition. All this is clearly insinuated, if not expressly asserted, of Mr. Roscoe! "Besides," continues this writer, "what are we to think of men, furnished with such opportunities for coming at truth as modern historians are provided with, yet writing as Mr. Roscoe does on this very point? He who with such means and opportunities can deliberately censure the Reformation, when witnessing its glorious consequences throughout Europe since the year 1555, must be of a strange composition! He who implicitly wishes for the restoration of the Roman Catholic religion, with its inseparable concomitants, bigotry and revenge, must have a heart composed of stern materials! Contemplating such a scene only in prospect, if he be not induced to sacrifice his passions to his duty, he must feel the influence of principles detrimental to the general good of a free Protestant country. Finally, does not Mr. Roscoe himself now enjoy the leisure of a safe and honourable literary retirement, beneath the protecting shade of that very reformation which he thus rashly attacks? In what can his virulence originate but in zeal without knowledge, united with enmity to the *kingly authority of Jesus, and the best interests of mankind?*" I have given this extract *verbatim*, that it may clearly appear that this writer supposes, or at least wishes his readers to suppose, that Mr. Roscoe is a malignant enemy, not only to the Reformation, but even to Christianity itself; that he holds principles detrimental to the general good of his country and the best interests of mankind—insinuations as false as they are wicked, malicious, and ungenerous, but at the same time every way worthy of the defender of John Calvin. I cannot help supposing that this writer must have derived his knowledge of Mr. Roscoe's book solely from the Critical Review, the Orthodox Churchman's Magazine, or some other production whose pages are devoted to illiberality and abuse.

I have not the honour of Mr. Roscoe's personal acquaintance, or of any literary intercourse with him; but I remember to have heard a very respectable minister of the establishment observe, that he never returned from a visit at Mr. Roscoe's house, without returning a better man, or at least without inducements to become so.

I have read Mr. Roscoe's book more than once, and I do declare it never struck me that the author was an enemy to the Reformation, and a friend to "bigotry and revenge"—that he possessed "zeal without knowledge, united with an enmity to the *kingly authority of Jesus*, and the best interests of mankind." Such criticisms, I am persuaded, Mr. Roscoe will never stoop to notice; they are every way beneath him, and argue very little for the sincerity of those professions which seem to imply an enmity to "religious persecution in every form and degree."

Sincerely praying that the Monthly Repository may never become the vehicle of low scurrility, anonymous abuse, or partial and illiberal criticism, I remain, dear Sir,

Your constant reader,

London, July 14, 1806. J. NIGHTINGALE.

P. S.—Since the above remarks were written, I have made a discovery which exhibits an instance of *evangelical honour* I hope not very frequent. The author of the paper on which I have animadverted in the foregoing letter has favoured us with a fine sentiment, expressed in language flowery and impressive. Your readers, however, will be surprised to find that this worthy defender of the Reformation has thought proper to *steal* the only well written part of his paper, although without knowing it, from Mr. Roscoe himself! and "by a kind of chemical affinity" has appropriated Mr. Roscoe's sentiment and language to the purposes of his own "malignant" charges against their original author, who had used them on a very different occasion, in a pamphlet published by Robinsons', Paternoster-row, in the year 1796. This pamphlet (although not generally known to be so) is, I believe, the production of Mr. Roscoe, and is entitled "Strictures on Mr. Burke's Two Letters, addressed to a Member of the present Parliament: Part the First." The passage to which I at present allude, in Mr. Roscoe's publication, is as follows: "It is wonderfully, and no doubt wisely directed by the Author of Nature, that from the same soil and climate from which some plants draw their healthful and nutritive juices, others collect a poison the most destructive to the human race. It would seem, too, as if the human character displayed a similar diversity, and that some

were intended by a natural rectitude and benevolence of disposition, to select from surrounding circumstances, causes of peace, charity, and good will, whilst others can deduce from the same circumstances only motives of hatred, envy, jealousy, and destruction. Wherever the latter disposition appears, there is no proceeding so open and generous, no transaction so honest, no purpose so virtuous, as not to afford food for its malignity. With whatever it comes in contact, it appropriates it, by a kind of chemical affinity, to its own nature, and if it does not find, creates in every thing around it, gall and bitterness." (pp. 75, 76.) This is a fine passage, and this zealous Calvinist thought it would wonderfully assist him in his attack upon Mr. Roscoe; but it was infamous to have given it, as he has done, as his own production, and unlucky to have purloined, through ignorance, from the very man he was calumniating.

That this plagiarism may appear still more evident, I will transcribe the passage as it stands in the Evangelical Magazine:—

"It is wonderfully, though no doubt wisely, ordered that from the same soil and climate from which some plants derive their nutritive juices, others collect a poison the most destructive. Thus have Protestants and Catholics respectively acted with relation to the gospel and the truths of Christianity. The former have selected from thence causes of peace, charity, and goodness; whilst the latter have deduced from the same source only the motives of envy and jealousy, hatred and destruction! Wherever the latter disposition appears, there is no proceeding so open and generous, no transaction so upright, no purpose so virtuous, as not to afford food for its malignity. With whatever it comes in contact, it appropriates it, by a kind of chemical affinity, to its own nature; and, if it does not find, it creates in every thing around it, gall and bitterness."

Such conduct as this is only worthy of those who are the advocates of intolerance, and who could palliate the murder of Servetus!

J. N.

BIBLICAL CRITICISM.

CRITICISM ON EPHES. i. 14.

"Which is the earnest of our inheritance, &c."

THE uniformity of language requires, in all cases, an agreement between the several parts of speech in the construction of sentences, the want of which would produce universal confu-

sion. Were we to substitute masculine pronouns for feminine or neuter nouns, or feminine or neuter pronouns for masculine nouns, it would render our language ridiculous; and therefore it is never done where propriety of speech is consulted. If therefore any thing of this sort apparently occurs in the sacred writings, we may be assured that there is either some error in the copy, or that we have mistaken the construction of the passage. Let us apply this observation to the passage above referred to. In the original the pronoun is of the masculine gender, ὅς εστιν, *who is*, rendered improperly in the common translation, *which is*: this rendering evidently proceeds upon the supposition that the antecedent to that pronoun was πνευμα (a noun of the neuter gender, from the verb πνεω, *to breathe*, and which properly signifies *breath*, *wind*), in order to preserve an agreement between the noun and pronoun; but if πνευμα be its antecedent, ὅς must be a corruption of the original and not the true reading, which in that case must have been ο εστιν, *which is*; but if ὅς be the true reading, then we must necessarily look for another antecedent in agreement with it: this we shall find in the word Χριστος, ver. 12. and the construction will be as follows: "In whom ye also, having heard the word of truth, the gospel of your salvation, in *whom* also believing, ye were sealed with the holy spirit of promise; who (that is Christ) is the earnest of our inheritance, &c.*" By the inheritance, I apprehend, the apostle means the possession of immortality, through a resurrection from the dead. Now Jesus Christ has abolished death, and brought life and immortality to light; he is emphatically called "The Resurrection and the Life;" he is the first fruit, the earnest, or pledge, of a future resurrection; he it is who has said, "Because I live, ye shall live also;" he has entered into the possession of the inheritance as our forerunner, and on our account; he has entered into heaven for us, and has assured us that he will come again, and receive us to himself, that where he is we may be also. With the strictest truth and propriety may he be stiled, "the earnest of our inheritance;" and the construction of the whole passage warrants the application of it to him.

There are, it is true, two passages † where we meet with the expression, "the earnest of the spirit;" but in neither of them is the spirit said to be, "the earnest of the inheritance," nor is the expression connected with a personal noun or pronoun; it does not therefore follow from those passages that the term "earnest" in this is to be applied to the spirit, but on

* See Poli Synop. in loc. † 2 Cor. i. 22. and v. 5.

the contrary, if ὅς be the apostle's word, he meant to apply it here to Jesus Christ.

Whitby, Doddridge, and others have translated the passage, according to the present Greek copies, *who is*, and applied it to the spirit, without giving any reason why they have rejected the common translation, and without attempting to account for the use of the masculine pronoun in such a construction. This pronoun Trinitarians have urged as a proof of the proper personality of the Holy Spirit; but of the strength of such reasoning let the reader, after considering the foregoing observations, judge. J. M.

ILLUSTRATION OF ECCLESIASTICUS XXVI. 27.

"A loud crying woman and a scold, &c."

To the Editor of the Monthly Repository.

SIR,

I BELIEVE the following passage from the 26th of Ecclesiasticus, ver. 27, has puzzled commentators: "A loud crying woman and a scold shall be sought out to drive away the enemies." It undoubtedly refers to some custom formerly prevalent in the East. I do not, however, remember to have seen an elucidation of it either in Harmer, or other writers who have undertaken to explain difficult passages in the Bible by a reference to the manners and customs of the inhabitants of Eastern nations.

By a modern traveller of credit it is said that at Benares and the adjacent provinces, a person, desirous of dispossessing a tenant from his house, and who is unwilling to wait the tedious process of the law, applies for the assistance of a woman who by profession is a notorious scold. This woman posts herself at sun-rising opposite the tenant's dwelling, and there pours forth every species of abuse against the poor man that she can invent. This conduct draws together the populace, whose applause she receives in proportion to her vociferation and perseverance, for which she is amply rewarded by her employer. Whenever the woman has occasion to retire for the purposes of refreshment, she plants her staff in the ground opposite the house, which, through a singular superstition, none dare remove, or even touch during her absence, and on her return she re-commences the attack, and thus continues from day to day, till the man is glad to give his landlord possession of the house. There is, I think, an evident allusion in the passage above cited to this oriental mode of ejecting tenants from their dwellings. I am, Sir, your's,

A. L.

REVIEW.

"STILL PLEAS'D TO PRAISE, YET NOT AFRAID TO BLAME."

POPE.

[Writers and Booksellers desirous of having their Publications noticed early in the Review of the MONTHLY REPOSITORY, are requested to send them, as soon as they appear, to the Editor, at the Printer's.]

ARTICLE I.

The Beneficial Effects of Christianity on the Temporal Concerns of Mankind, proved from History and from Facts. By the Right Reverend Beilby Porteus, D. D. Lord Bishop of London. 2d Edit. 8vo. pp. 90. 2s. Cadell and Davies. 1806.

WE imagined, on first reading the title of this pamphlet, that it was a re-publication, by some bookseller, of one or more of the Bishop's sermons. It seemed to us improbable that any respectable writer should deem it necessary, at the present time, to prove that Christianity is beneficial in its tendency, seeing that the subject has been so lately exhausted, in a controversy which has silenced, if it have not convinced, infidelity. It is more than useless to attempt to prove what may fairly be taken for granted; it is ridiculous to presume upon proving, in a pamphlet of less than an hundred pages, what may have failed of being demonstrated in volumes. No new facts remain to be developed concerning Christianity, and any new hypotheses built upon facts long ascertained are more likely, in our opinion, to be fanciful than solid.

Reasoning in this way, we opened the tract before us, and were surprised to find it not an extract from a former work, or an abstract of the arguments of former writers, but an entirely new essay, intended apparently to close the controversy and to preclude all future doubt. With reference to this design, its merits must be tried. We have examined it with care, and hesitate not to pronounce that it falls far short of its pretensions. Like all the Bishop's works, it displays plain sense, and a moderate compass of reading, but is at the same time tinctured with vulgar prejudices, and destitute of all genuine originality. Novelty of one kind it does indeed possess, for it is a compilation without authorities, and a repetition of arguments that have often been forcibly and eloquently stated, from which all eloquence and force are carefully excluded *.

The Bishop avows, in the title of the pamphlet, that his object is to prove the excellence of Christianity "from history

* Let the Bishop's tract be compared with Dr. Robertson the historian's celebrated Sermon on the "Time of our Lord's Advent."

and from facts." History is nothing more than a record of facts, and facts recorded constitute history. Has the desire of making the title-page sonorous betrayed the good Bishop into a puerile tautology? Or does he mean by "facts" recent events, which time has not yet elevated to the rank of history? If, as we apprehend, this be his meaning, the word is still used improperly, for no such facts are stated, excepting indeed the events immediately connected with French *regicide* and *atheism*, which transpired long enough ago to be at length consigned to the charge of history, and which cannot now be considered as *present* and portentous evils without ludicrous affectation.

The Right Reverend author contemplates the beneficent operation of Christianity, in the first place, in our domestic relations. It has improved the state of *marriage*, by destroying the two great banes of connubial happiness among the ancient Pagans—polygamy and divorce. It has not, however, according to the Bishop, established an equality between the sexes. It has provided, in the same manner, for the security and comfort of the weaker part, and for the *sovereignty* of the stronger. The *parental* relations are benefited by the Christian religion. Children are no longer *exposed* on account of sickness and deformity, or treated with undue rigour. The *filial* relations are not touched on; nor are the just and humane laws, prevailing in countries professedly Christian, of *primogeniture!* The nature of *domestic service* is meliorated by the influence of the Christian religion. This division of the subject is introduced by an observation which, if it means any thing, would lead us to suppose that the Bishop holds the notion of the Pharisees, that men in a low condition are *born sinners*.

"But in no part of domestic society are the happy effects of Christianity so visible as in the lowest, though not least useful, branch of it, that of *servants*; agreeably to the blessed spirit of that religion, which lends its aid most willingly where it is most necessary, in raising the lowly, in healing the broken spirit, and cherishing the CONTRITE heart."

The condition of slaves among the Pagans was deplorably wretched. Christianity did not abolish a state of slavery, but its precepts tended to improve it, "and gradually prepared the way for that happy event which, to the immortal honour of Christianity, took place in the twelfth and thirteenth centuries—the utter extinction of the Pagan system of slavery in Europe." *Villenage* was a comparatively mild system of servitude, and even that "gave way by degrees to the mild genius of the Gospel." The Bishop naturally notices here the slave-trade carried on by this Christian country, which, without considering it for a moment as an objection to his argument, he expresses a hope of seeing abolished. He recommends it to the

West India proprietors to "take measures themselves voluntarily" for the gradual extinction of the opprobrious and unchristian traffic!! The appointment of clergymen for the instruction of the negroes is strongly urged upon the colonies.

The second section shews the beneficial influence of Christianity in all the great and important concerns of civil and social life. In the article of *government* its operation has been highly useful and salutary, by inculcating the respective duties of governors and the governed. The Pagan governments *(excepting* those of Greece and Rome) were ferociously despotic. In the freest states no true, genuine, equal liberty was maintained; their provinces were continually exposed to plunder, rapine, &c. &c. The laws of the ancient governments were in many instances unjust, sanguinary, and cruel, and the administration of them no less partial and corrupt. The utmost venality prevailed even in their *highest courts of justice.* In all these great articles of civil policy, the infinite superiority of OUR OWN GOVERNMENT admits of no question, and this is "owing to the influence which the spirit of Christianity has had on our civil constitution (with which it is closely and essentially incorporated and interwoven), and on the temper of our governors!!"—Christians have an advantage over Pagans with respect to *war*, which is not now founded on "the diabolical principle of *vengeance*," or carried on with "*vindictive* and *implacable fury*," the desire of which is NOT "the *predominant passion*, the *general turn* and temper of the present age," which is *seldom* begun wantonly and injuriously, and which is generally accompanied by a mutual disposition, on all sides, to soften and alleviate its evils. In a note, the Bishop is anxious to explain that he excepts the country "where Christianity is extinguished, and philosophy substituted in its room," from these observations; for "there you immediately see all the savageness of ancient paganism."—The Gospel has put a stop to *human sacrifices.* The author closes his remarks upon this topic with language which will almost satisfy the methodistic part of the clergy, in the diocese of London, that their Right Reverend Father in God is *evangelical.*

"What a picture does this present to us of human nature unsubdued by grace, and of human reason (that is, of natural religion, or, as it is now by the courtesy of the times called, philosophy) unassisted by revelation."

In the third and last section the Bishop endeavours to obviate the objection, that "these happy changes are owing solely to the benign influence of *a humane philosophy*, and the gradual improvements of the human mind." How comes it to pass,

he asks, that philosophy and literature should not, in ancient times, have produced the same effects? "The more the ancients advanced in letters and the fine arts—the more savage, oppressive, and tyrannical they became."—"The great leading principles and characteristic precepts of the Christian religion are exactly such as would naturally produce these very very effects."—"That this is a just and well-grounded conclusion will appear, beyond all doubt, from an appeal to history and to fact."—"The predominant feature," says the good bishop, "of paganism, or what is now called philosophy (which is nothing more than paganism without idolatry), is cruelty in the extreme." The object of worship in one of the most powerful kingdoms of Africa is a *tiger*; the origin of this worship the Bishop ascribes to the devil. He concludes with directing the eye of the reader to France and England," in one of which *philosophy* has usurped the *throne* of God--in the other Christianity has long established its empire. After contemplating both, he adds, let us then say, whether "*the tree* (planted on each of these neighbouring shores) *is not known by its fruit:*" whether the fruit of PHILOSOPHY is not now, what it has always been, *unrelenting cruelty*, and the fruit of the GOSPEL *unbounded benevolence* and *universal love.*"

We know not on what authority the Bishop uses the term "philosophy" in so peculiar and whimsical a sense, meaning by it, as far as we understand his meaning, *infidelity in union with republicanism*, that is, neither more nor less than *jacobinism!* nor do we see the propriety of calling a government republican and infidel, which is as regular and as *Christian* as any in Europe!

Our readers will see in this pamphlet an instance of that unfairness into which their eagerness to serve a good cause has frequently precipitated the apologists of Christianity—the unfairness of *contrasting the conduct of Pagans with the moral system of Christians.* Why refuse to compare system with system, and conduct with conduct?

It is readily conceded to the Bishop that the oppressions, wars, and cruelties which prevailed among the Pagans, prove the insufficiency and imperfection of their codes of morality, because, generally speaking, their sense of morality, as avowed in their public institutes, was not at variance with their conduct. But has the conduct of *Christian nations*, from the time of the incorporation of Christianity with the civil power, been better? more just, more pacific, more humane? What species of wickedness does the Pagan history exhibit which equals in guilt or in mischief the phrenzy of religious persecution, which has raged, with little intermission, in Christian states for nearly

fifteen hundred years? What oppression, what cruelty equal to the slave-trade, which has grown up since Europe was Christian, and almost since it was Protestant? "But these things are condemned by the Christian religion!" True, and we readily absolve Christianity of the guilt of them, but in doing so we act upon the principle that it is not, and cannot be (rationally speaking) the religion of a tract of land; that Christian countries are only nominally Christian; and that, in fact, the character of Christian can belong alone to individuals who understand Christianity because they study it, and obey its precepts because they are convinced of their equity and wisdom. The Bishop will not, we suppose, admit this distinction; but without it, his argument, in the pamphlet before us, is unsafe, and may be made to operate as forcibly against Christianity as against Paganism. D.

ARTICLE II.

The Wanderer of Switzerland, and other Poems. By James Montgomery. 8vo. 4s. Vernor and Hood. 1806.

Mr. Montgomery is a poet who wisely considers that the lasting fame which the poets of antiquity have acquired, and which many of our countrymen appear to have secured, is a clear indication of the method by which fame is to be obtained; and he retains sufficient self-command to follow the convictions of his mind, and by the assiduous cultivation of his talents to emulate his predecessors. This distinguishes him from the many who, in the present day, with no small share of ability and industry, but with equal effrontery, are endeavouring to corrupt and debase the taste of mankind. Mr. Montgomery is also the friend of virtue and religion, and therefore disdains the assistance to which men of superior talents not unfrequently resort to give an interest, pernicious interest! to their too fascinating productions. No line or expression will offend the most fastidious mind, and no thought occurs at which modesty can be discomposed, or piety alarmed. A strain of tender melancholy runs through many of the pieces, and renders them peculiarly interesting; but it is a melancholy which weeps without repining, which is plaintive but not impious.

The English language, more than any other modern language, is peculiarly adapted to the formation of rich, melodious, and varied lyric measures. Of this few modern poets appear to be sufficiently sensible; but of this adaptation Mr. M. has availed himself, not to form with careless haste poems consisting of lines of unequal length, with here and there an abrupt pause, and then to call them lyrics, but to give to his thoughts

and sentiments all the advantages which they can receive from an appropriate measure and correct expression. How successful he has been, the reader of taste will be convinced, if he turn to "The Grave"—"The Ocean"—the Snow-drop:" the former a measure which Pope has used in his admired "Ode on Solitude." "The Ocean" is in a measure which we have not met with in any other author, and displays at once the poet's command of language, and the delicacy of his taste and ear. "The Snow-drop" cannot be surpassed in the happy transitions, the appropriate adaptation of its measures to the alternate grandeur, and simplicity, and tenderness of its theme. We more cheerfully pay this tribute to his diligence and success in this particular, as we hope his example will have no small influence in correcting the slovenly and vitiated style in which much modern poetry is composed. "The Wanderer of Switzerland," the principal piece in this little volume, to use the author's language, is a poem in which "an heroic subject is celebrated in a lyric measure, on a dramatic plan. To unite with the majesty of epic song, the fire, rapidity, and compression of the ode, and to give to both the grace and variety of earnest impassioned conversation, would be an enlargement of the boundaries of Parnassus." Agreeably to this happy suggestion of the poet's fancy, a venerable man, accompanied by his wife, his widowed daughter, and her children, who have left their country to avoid the horrors of subjection to a cruel foe, are brought to our notice arrived at the cottage of a shepherd beyond the frontiers. To the friendly inquiry of the shepherd the Swiss replies—

> "In the sun-set of my days,
> Stranger! I have lost my home—"

and bemoans the sad state of his country enslaved; upon which the shepherd, with characteristic hospitality, invites him to his cot. In this rustic abode the social circle is formed, and "the fairy ring of bliss" calls to the depressed mind of the exile the home from which he had been driven. From this sad scene the shepherd tries to divert his thoughts in vain; he pleads—

> "'Tis the privilege of woe,
> Thus her anguish to impart,
> And the tears that freely flow
> Ease the agonizing heart."

Invited, however, to the refreshment which the shepherd's wife had prepared, the

> "———————— mitia poma
> Castaneæ molles, et pressi copia lactis,"

they seat themselves to the wholesome meal, and here closes the first part. The remaining portion of the poem is divided into five parts. We regret that our limits prevent a full analysis. The Swiss relates, in compliance with the request of the shepherd, the sufferings of his country during the invasion and conquest of it by the French. The notorious injustice, the savage inhumanity and ambition which could thus overturn these peaceful abodes of honest industry and virtuous independence, hitherto amidst the contentions of Europe deemed sacred, or at least permitted to dwell in quiet, have almost compelled the virtuous to execrate the man whose mind devised such destruction. The manner in which the account is here related will accord with the feelings of every heart friendly to liberty, and by being united with the private history and sufferings of the narrator and his family, it is rendered in the highest degree interesting. In the fourth part, the wanderer gives an account of the death of his son Albert, and the circumstances attending it. The influence which this "calling their sorrow up afresh" would naturally have upon the listening group is most highly wrought, and a striking instance of the author's power in the pathetic. At the close of this book, the family retiring to rest, the shepherd and the wanderer being left alone, he pursues his "piteous tale," indulging now without restraint his injured feelings. In the last book he relates his determination to follow the example of many of his countrymen, and to seek an asylum in some part of America, concluding with this noble sentiment combined with this *amiable faltering* reflection:

> "Switzerland is but a name—
> — Yet I feel where'er I roam,
> That my heart is still the same,
> Switzerland is still my home."

Most of the other poems in the volume have appeared before the public, and have already received the meed of praise from those who are quick to discern and forward to acknowledge merit. We indulge our readers with an extract, we may not quote the whole, from "The Ocean."

> O, Britain! dear Britain! the land of my birth;
> O, isle most enchantingly fair!
> Thou pearl of the ocean! thou gem of the earth!
> O, my mother! my mother! beware;
> For wealth is a phantom, and empire a snare.
> O, let not thy birth-right be sold
> For reprobate glory and gold!
> Thy foreign dominions like wild graftings shoot,
> They weigh down thy trunk; they will tear up thy root.

The root of thine oak, O, my country! that stands
Rock-planted, and flourishing free;
It's branches are stretched over far-distant lands,
And its shadow eclipses the sea:
The blood of our ancestors nourished the tree;
From their tombs, from their ashes it sprung;
It's boughs with their trophies are hung;
Their spirit dwells on it; and, hark! for it spoke;
The voice of our fathers ascends from their oak.

* * * * * * * * * * * * *

For ages and ages with barbarous foes,
The Saxon, Norwegian, and Gaul:
We wrestled, were foiled, were cast down, but we rose,
With new vigor, new life from each fall.
By all we were conquered; we conquered them all!
— The cruel, the cannibal mind,
We softened, subdued, and refined;
Bears, wolves, and sea-monsters, they rushed from their den,
We taught them, we tamed them, we turned them to men!

Love led the wild hordes in his flower-woven bands,
The tenderest, the strongest of chains!
Love married our hearts, he united our hands,
And mingled the blood in our veins:
One race we became: on the mountains and plains,
Where the wounds of our country were closed,
The ark of religion reposed,
Th' unquenchable altar of liberty blazed,
And the temple of Justice in mercy was raised.

Ark, altar, and temple we left with our breath,
To our children, a sacred bequest!
O, guard them! O, keep them, in life and in death!
So the shades of your fathers shall rest,
And your spirits with our's be in Paradise blest!
— Let ambition, the sin of the brave,
And avarice, the soul of a slave,
No longer seduce your affections to roam,
From liberty, justice, religion, at home! P.

ARTICLE III.

Poems on Different Occasions, by Charlotte Richardson. To which is prefixed, some Account of the Author, by the Editor, Catharine Cappe. Printed for the Benefit of the Author. 12mo. Johnson. 5s. 1806.

THE author of these poems, though destitute of many of those advantages which we are in the habit of considering essential, or at least highly conducive to excellence of character, seems possessed of every quality requisite to excite the interest, the sympathy, and the esteem of the virtuous and candid reader. If in the perusal of these pieces literary taste be not so highly

gratified, as by some of the more rare and astonishing productions of genius, moral and religious feeling may at least be awakened and confirmed, and the dear domestic charities of life illustrated and enforced, by the sentiments and example of the writer. The chilling blasts of poverty and affliction often prove as fatal to the cultivation of the heart as to the improvement of the understanding; but the virtues of this well-principled mind were purified and strengthened by the trials to which it was exposed. Sensibility is the common theme, and, if we may thus express ourselves, the very language of poetry: conscious of this, many have laboured its description, while their lives have proved them defective in those self-denying qualities by which its genuine worth is shewn; but in the case before us, we have not only the evidence of the poems themselves, which strongly indicate a good and affectionate heart, but the highly satisfactory testimony of the amiable and judicious editor of the work, whose personal knowledge of the author enabled her to ascertain the exemplariness of her conduct as a daughter, sister, wife, and mother. For the particulars of her affecting story, we must refer to the excellent Preface to the poems written by this lady.

It is further pleasing to observe, that the poetic talents of the writer were not obtruded on her attention, but fell accidentally under her notice. Mrs. Cappe's words, by which her opinion of the productions themselves, as well as of their author, is evinced, are these:

"The little piece 'He Sleeps' was put into my hands. Struck with the piety of the sentiments, affected by the pathos with which they are expressed, and utterly astonished at the neatness, not to say elegance of the composition, it excited in my mind a new interest for the writer: I made further inquiry, and found, to my no small surprise, that she had long been in the habit of putting down in measure the genuine effusions of a very feeling heart: and she afterwards brought me a whole book of manuscript poems, from which the following selection is taken."

The Editor likewise remarks, that she endeavoured to select from the manuscripts of the author those pieces principally connected with her own peculiar circumstances, not because they displayed greater powers of mind in the simple artificer, but because their subject was more likely to be interesting to the reader. Sketches from nature, indeed, whether by the pencil or the pen, seldom fail to please, and the unstudied but forcible eloquence of the heart employed in the cause of virtue and religion possesses the superior advantage of exciting emotion, while it regulates the affections. Such is the tendency of the work before us. The character of the author, though highly distin-

guished (considering the almost insuperable disadvantages under which she laboured) for mental superiority, is still more respectable for its moral worth. The righteous are never forsaken, and the superintendence of Providence in nothing is more evident than in the universal sympathy that prevails in behalf of the widow and the fatherless. It will be highly gratifying to those who have contributed, or who may contribute, to this publication, that by so doing they not only relieve the necessities of those interesting objects of benevolence, but that the aid which they afford will in all probability be more extensively beneficial from the plan that is proposed for the future subsistence of Charlotte Richardson and her infant son. It is designed to establish her in a school: and sensible of the importance of education even in its earliest stages, and knowing that its success must depend upon the qualities of those to whom it is entrusted, we cannot but entertain flattering expectations that she will be the means of implanting in the opening mind those virtuous principles and amiable dispositions by which she herself has been distinguished. S.

ARTICLE IV.

The Christian Teacher: a Religious Spelling Book. By the Rev. T. Harper. 2d edition. Williams and Co.

THIS is a laudable attempt to instruct children in piety. It is well adapted for Sunday schools. Had some of the lessons been less calvinistic, the book would have been likely to be more generally useful.

[We are desired to inform our readers, that since our review of Mr. Orton's Life and Letters, we have received a List of Corrections and Additions, which may be had *gratis* of the Publisher.—EDITOR.]

OBITUARY.

At Clapham, June 4, the REV. JOSIAH THOMPSON, aged 82, a Minister of the Baptist denomination. He was born at Shrewsbury, in the same parish with the Rev. Job Orton, with whom he maintained a correspondence for many years. His father was a Baptist minister, who lived to a great age, and died at Kingston-upon-Thames. Mr. Thompson was first settled as pastor of the Baptist church in Unicorn-yard, Southwark, when he was a rigid Calvinist. Upon some change of sentiment, he gave up that connexion, and preached only occasionally. He lived many years in the house of Mr. Benj. Stinton, in Bury-street, and after his death with his widow, attending the ministry of Dr. Savage one part of the day, and of Dr. Stennett the other, of whose church he became a member. He married late in life, but continued in the same family, with whom he removed to Clapham, where he usually preached once in the month, and often assisted his brethren in other places. He undertook to collect an account of the history and present state of all the Dissenting Congre-

gations in the kingdom, the MS. of which he intended to be deposited in Dr. Williams's library. He left considerable property behind him, but had no family. The bulk of his fortune he bequeathed to the relations of his friend Mrs. Stinton, in whose vault at Bunhill-fields he desired to be buried. What he left in charity to his poor brethren, to the widow's fund, &c. &c. doth not appear. It is well known that he contributed a hundred pounds towards carrying on the present war.

Mr. A. P. MOORE, at his apartments in Howland-street, on Friday, July 11, in the 29th year of his age. He possessed very distinguished talents as an architectural draughtsman. His drawings will long remain as an evidence of his great industry and faithful accuracy. His last work is truly excellent, and deservedly celebrated, viz. a drawing of that beautiful structure, St. Mary's, Taunton. By his death, the public are deprived of the completion of a grand drawing of the Elevation of the West Front of St. Paul's, a work in which he had been occupied for several years. His name and works are familiar to those who have been in the habit of visiting the Exhibition at Somerset-House for some years past. He was a man of excellent understanding and warm piety. He devoted much of his time to our old practical divines. He associated chiefly, we believe, with the more moderate of the Calvinist Baptists.

Lately at Scarborough, MICHAEL PEARSON, Esq. of Spital-square, London, in the 76th year of his age. Of this friend of rational religion and civil liberty, we hope to present our readers with a more full account in our next number.

RELIGIOUS, LITERARY, AND POLITICO-RELIGIOUS INTELLIGENCE.

RELIGIOUS.

NEW VERSION OF THE CHRISTIAN SCRIPTURES.—Report of the Committee of the Unitarian Society appointed to take into consideration the best means of carrying into effect the intention of the Society to publish an improved version of the New Testament:—

"It has been a great object with the Unitarian Society, from its first institution, to publish an improved version of the Scriptures, and especially of the New Testament; but this design, though it has often been attempted to be carried into effect, has, from various causes, hitherto proved abortive. It was, however, seriously resumed at the last General Meeting of the Society in the month of April, and a Committee was nominated for the purpose of considering in what manner this desirable object might be most effectually accomplished. And to this Committee it appears, after mature deliberation, that the best and the most practicable method of carrying into effect this important design, would be, by taking the Translation of Archbishop Newcome as the basis of the proposed version, and by introducing such alterations only as may appear to be necessary.

"It is a singular recommendation of the learned Primate's version, that it is professedly taken from the edition of Griesbach, which is known to be the most correct edition of the original text; and the language of this translation is a considerable improvement upon the public version, while at the same time it retains much of its beautiful simplicity. It will, however, be necessary to alter it in some passages, in which the learned and venerable Prelate's judgment may be supposed to have been misled, either by unperceived prepossessions, or by the fear of deviating too far from the common version. In these cases it is proposed that the Editors of the improved version should keep an eye to Mr. Wakefield's translation, without, however, binding themselves, in all cases, to adhere to it.

"As it is the wish of the Society that the improved version should be published in as cheap a form as possible, it is proposed wholly to omit the Primate's notes, and only to introduce a few occasional remarks where they may be necessary either to explain the Scripture phraseology, or to vindicate a departure from the common translation. It is hoped that the whole may be comprised in a moderate compass, and com-

pleted in a limited time. This is the more to be desired, as the Primate's excellent work is now out of print.

"In order to facilitate the object of the Society, it is proposed to add to the present Committee for preparing the improved version, all the Ministers who are members of the Unitarian Society, requesting them to send any remarks or improvements which may occur to them, addressed to the Secretary of the Unitarian Society, before Christmas; which remarks shall be referred to a Sub-committee, consisting of all the members of the Committee residing in London or its neighbourhood, who shall revise the whole, and prepare it for the general meeting of the Unitarian Society in April; when, if it shall be approved by the Society, and *if a sufficient sum can be raised to defray the expense of the publication*, it shall be forthwith sent to the press.

"It is also recommended by this Committee, that the Secretary of the Society be desired by the General Meeting to communicate to the Western and the Southern Unitarian Societies the steps which have been taken to obtain and to publish an improved version of the New Testament, and to request their concurrence."

(Signed) "J. JOYCE, Sec."

The "Southern Unitarian Book Society" held their annual meeting at Lewes on June 25th. The morning service was conducted by the Rev. Mr. Tingcombe of Newport, and the Rev. Mr. Barbauld. The latter gentleman preached from these words: "Hallowed be thy name, thy kingdom come, thy will be done, as in heaven so in earth." The evening service was introduced by the Rev. Mr. Evans, and the sermon preached by the Rev. Mr. Jeffery, from the charge of our great Master—"Be ye wise as serpents, and harmless as doves." The services were well attended, the company at dinner numerous, and several new members were added to the Society.

It was with real satisfaction that the gentlemen assembled on this occasion were informed of the intention of the London Society to publish a new version of the New Testament; and it was resolved that the Southern Society should advance the sum of Fifty Pounds in aid of this object, upon application being made for it by the London Society.

Subscriptions on account of the Southern Unitarian Society are received by Mr. James Silver, Bedford-street, Covent Garden; Rev. Mr. Parker, of Lewes; Rev. Mr. Youatt, of Chichester; Rev. Mr. Scott, of Portsmouth; John Kirkpatrick, Esq. Treasurer, Mount Pleasant, Isle of Wight; and Mr. Fullagar, Secretary, Parkhurst Cottage, Isle of Wight.

The "Western Unitarian Book Society" held their annual meeting at Cirencester, on Wednesday the 2d inst. Mr. Browne, of Warminster, performed the devotional part of the service, and Mr. Aubrey, of Gloucester, preached from 2 Phil. latter part of the 12th and 13th verses—"Work out your own salvation, &c." The discourse was heard with great satisfaction, and was recommended to be printed as "calculated to promote the objects of the Society." The next meeting is to be held either at Trowbridge or Warminster. Mr. Shute is invited to preach the sermon, and Mr. Fry has promised to officiate if Mr. Shute fail.

The annual meeting of Unitarian Ministers of the counties of Nottingham and Derby, and the southern part of Yorkshire, was held at Chesterfield on the 2d of July. Ten Ministers were present. The Rev. Mr. Piper, of Norton, near Sheffield, conducted the devotional service; and the Rev. Mr. Bull, of Mansfield, delivered the sermon from 1 Thess. v. 11.—"Edify one another." From these words Mr. B. shewed, 1st, that it was an important social duty to improve each other; 2dly, the proper subjects; and, 3dly, the best means of accomplishing this desirable object. Under this last head various methods were suggested. Ministers were called upon to preach the important truths of the Christian doctrine, uninfluenced by the fear of man; to encourage them to this, the conduct of Christ and his apostles was proposed to their imitation. The instruction of children and young persons in the doctrines, as well as duties of Christianity, was enforced upon their attention, in a very judicious and animated manner; to the want of this early instruction was attributed that indifference to the cause of undefiled religion which unhappily prevails. The establishment of a Society for the dissemination of Unitarian sentiments by the distribution of books was strongly recommended, as a proper method of improving our fellow-creatures, by enlighten-

ing their minds, and directing them to the proper object of religious worship. We have with peculiar pleasure been informed, that this idea was taken into serious consideration, and it is hoped will be carried into execution. Mr. B. lamented the want of zeal in his Unitarian brethren, which he represented as giving to the Andrew Fullers an opportunity of triumph, but which he trusted would soon be removed, Unitarians being at last awakened from their apathy.

We understand that the Association will assemble next year at Mansfield. Dr. Warwick of Rotherham is to introduce the service, and the Rev. Dr. Philipps, of Sheffield, was unanimously appointed to be the preacher.

A plan has been lately formed, under the auspices of George Strutt, Esq. of Belper, of uniting under the care of two Ministers the Unitarian Congregations of Duffield, Milford, Belper, Ripley, and Lee-Wood, near Matlock, in the county of Derby. The Rev. Evan Jones, formerly of the Caermarthen Academy, and late of Coseley near Dudley, has been engaged as one minister, and has commenced his labours with a fair prospect of usefulness and success. It is to be hoped that another minister will speedily be appointed for this district, and that, under their joint exertions, the cause of truth and rational religion will gain ground and flourish. One advantage to be derived from the execution of this plan is, that it will prevent these Societies from falling into the hands of illiterate people, who professing to teach others, stand themselves in need of instruction. This has happened to some Congregations in the neighbourhood, who formerly listened to Ministers of a different description, as to sentiments, talents, and education.

We have just received an account of the establishment of an Unitarian church in the back settlements of America—further particulars of which will be laid before our readers in our next number.

A plan is under contemplation for establishing an union between the ministers and congregations of the Independent denomination, in London and throughout England, with a view to the promoting their common interest. A Committee of the London Ministers have held several meetings for this purpose.

A lady of quality has lately presented the British and Foreign Bible Society with the princely present of one thousand guineas.

The Annual Report of the "British and Foreign Bible Society" has been lately printed, and is now before the public. It appears that the exertions of the Committee to carry into effect the designs of the Society have, during the last year, been attended with signal and extensive success. Among other facts too numerous to detail, the Committee report, that they have granted to the Nuremberg Bible Society a further donation of 200l. in order to enable them to print by stereotype the whole Bible; that they have succeeded in establishing a Bible Society at Berlin, for the Prussian dominions, which is honored with the patronage of his Prussian Majesty; and that they are laboring to establish a similar society in Esthonia, a province of the Russian empire. They also report, that the Roman Catholics of Ratisbon, stimulated by the example of Nuremberg, have instituted a Bible Society for the Poor in Germany of their own persuasion. The Committee state, that they have supplied the French and Spanish prisoners in this country with portions of the Scripture in their respective languages, and sent over many copies of the stereotyped New Testament for circulating in Ireland. They are now printing the Welsh Bible (the New Testament of which is completed), a Spanish Testament, a Gaelic Bible, &c. Large contributions have been received from Scotland, and mention is made of the receipt of 600l. from the United denominations of Christians in Birmingham. This last liberal subscription was raised in a most pleasing way. The several Ministers (including the Unitarians and the Evangelical Clergy) and some of the respectable inhabitants met and agreed to divide the town into twelve districts. These were each visited by three persons of different denominations. The consequence of so generous and Christian a plan was the large collection above mentioned. The inhabitants of Birmingham have set a noble example to other towns, which will not, we trust, be forgotten. Charity, thus adorned with candour, is doubly excellent.

Richard Brothers, the *ci-devant* republican prophet, has been lately liberated, after eleven years imprison-

ment. He owes his discharge, we understand, to the interposition of the Lord Chancellor Erskine. This exalted Nobleman has herein gratified his well-known prepossession for the interpreters of prophecy, and asserted, according to the usual tenor of his character, the liberty of the subject!

We mentioned in our last, that a Missionary Settlement had been made, under the superintendance of the Edinburgh Missionary Society, at Karass in Russia. A considerable impression has been made on the minds of the neighbouring Mohammedans. One of their Priests has, upon hearing the Missionaries, given up his charge among his countrymen, and has engaged to teach their children to read and write the country languages. A letter was sent to him from the society, to which he has returned an answer; which, as it gives a lively and interesting picture of a mind in a state of religious doubt, we shall here give to our readers.

Letter from Abdy, the Priest of Karass, to the Secretary of the Edinburgh Missionary Society.

(Translated from the Arabic.)

"May there be abundance of peace, and of every blessing to you! Are you well and healthy? May the glorious and true God always preserve you in safety! If you inquire a little concerning our circumstances, I thank God that you can know that we are well and in peace. What I have to say is this: Last year you sent me a letter, with which I was highly pleased. Your true friendship has been evident, to my advantage; wherefore, I write also to you as a friend. With regard to religion, too, you have forcible words, which remain firm in your own mind; and if I cannot take hold of them as you do, you will perhaps be surprised. But one day I was in a similar condition. Before I saw your friends, I had not the least doubt with regard to our religion; but ever since I saw them, I have been unable to come to any conclusion with regard to it. A true way there is, I believe; for all the world search after it, and, according to my opinion, all the world would not search for what is unnecessary and not to be found. A prince who seeks for power, aided by cunning persons around him, might pervert the judgment of a nation by violence and deceit, for their own advantage; but no set of persons are able to pervert the judgment of the whole world. If the whole world agree to search for one thing, that one thing must exist. The necessity of religion every man knows; yet every necessary thing is not always found. Some even die for want of food, while others are satisfied. God has given us judgment to search for what we need, yet he does not always bring what is necessary in our way. Were it not for this, I should have a clear knowledge of the way to Heaven. I know of nothing that is more precious than religion; and surely the religion of God is to be found. Concerning this I have reasoned much; every day I search for what is precious, yet I have never found one jewel; I have not so much as found the riches of the world. But I will not decline to search for the true way, which may the gracious God himself shew me! I have both hope and fear; I have, for fifteen years, been both priest and magistrate among the people about Karass, where my authority has been undisputed. Your friends say, however, that the Christian religion is preferable; but if it do not agree with my own judgment, their approbation of it will be of no advantage to me. The Moslems, too, commend their religion; but this will not purify my conscience.————I have agreed to teach the children of your friends for a sum which I am afraid will be too small for my necessities; but I have a few cattle; and if what your friends give me be not sufficient for my wants, I shall not die for want of food. I thank God that, to this day, I have had to eat and drink. In this respect I have been comfortable; and, could I find a way that would be of advantage to me at the last day, I would not be afraid of the riches of this world.

"ABDY MO."

POLITICO-RELIGIOUS.

In his present state of political weakness, his Holiness the Pope may probably console himself in the exercise of his spiritual authority. On Sunday, May 18, the Jesuit Francisco de Hieronymo was declared a saint. The act of canonization was accompanied with the usual ceremonies. It was observed, however, by the spectators, that the Pope looked very pale and dejected.—Letters from Rome state, that a regulation will immediately take place with

respect to ecclesiastical discipline, analagous to the Concordat already established between his Holiness and the French Government.

FRENCH DECREE CONCERNING THE JEWS.

" *Palace of St. Cloud, May* 30.

" NAPOLEON, Emperor of the French, and King of Italy.

" Accounts having reached us, that in several of the Northern departments of our Empire, certain Jews, not exercising any other profession than that of usury, have, by extorting an enormous interest, reduced a number of farmers to a state of great distress; we have conceived it our duty to succour such of our subjects as have been reduced to these sorrowful extremes by an unjustifiable avarice. These circumstances have, at the same time, furnished us with an opportunity of knowing the urgent necessity of re-animating the sentiment of civil morality among those persons who profess the Jewish religion, in the countries under our jurisdiction; sentiments which unhappily have been extinguished among a great number of them in consequence of the state of debasement under which they have long languished, which it has never entered into my views either to maintain or renew. For the accomplishment of this design, we have resolved to collect the principal persons among the Jews in an assembly, and then, through the means of Commissioners, whom we shall nominate for the purpose, to communicate our intentions; and who will, at the same time, learn their wishes in respect to such means as they may deem most expedient to awaken among their brethren the exercise of the arts and useful professions of life, in order that an honest industry may take the place of those scandalous resources, to which so many persons among the Jews have given themselves up, from the father to the son, for several years past. To this end, and upon the report of our Grand Judge, Minister of Justice, our Minister of the Interior, our Council of State, &c. we declare as follows:

" 1. The execution of all contracts or actions against farmers, not merchants, shall be suspended for one year, reckoning from the date of the present decree, simple conservatory acts excepted, such farmers belonging to the departments of Le Sarre, Roer, Mont Tonnere, Haut and Bas Rhin, Rhin and Moselle, Moselle and Vosges, in cases where they have been granted in favour of Jews.

" 2. On the 15th of July next, an assembly of those individuals professing the Jewish religion shall be held in our good city of Paris. This assembly is only to be formed of those Jews who inhabit the French territory.

" 3. The members shall be regulated according to the table hereunto annexed, taken from the various departments, and selected by the Prefects from among the Rabbins, the proprietors of land, and other Jews the most distinguished by their probity and intelligence.

" 4. In the other departments of our empire not named in the annexed table, should any individuals be found professing the Jewish religion, to the number of 100, and less than 500, the Prefect shall select a deputy for 500, and above that number to 1000, two deputies; and so on in proportion.

" 5. The deputies chosen shall be at Paris before the 10th of July, and shall announce their arrival, and their place of residence, to the Secretary of our Minister of the Interior, who shall inform them of the place, the day, and the hour when the Assembly shall meet.

" Our Minister of the Interior is charged with the execution of the present decree.

(Signed) " NAPOLEON.

[Here follows a list of the number of the deputies required from each of the departments, making in the whole seventy-four persons.]

LITERARY.

The " Criterion, or, Miracles Examined," a work published many years by Dr. Douglas, now Bishop of Salisbury, is re-printing, with corrections and additions by the author.

Mr. Cumberland is printing a supplemental addition to his Life, which is now passing through a second edition.

Mr. Johnes intends to publish a supplementary volume to his quarto edition of Froissart's Chronicles: it is to contain Memoirs of the Life of the Author: the various readings produced by M. Dacier for the projected new Louvre edition; an account of the celebrated MS. of the Chronicles at Breslau, with its various readings and additions; and an account of the death of Richard II. of England, extracted from a MS. in the National Library at Paris.

We learn that Dr. John Moodie, who was employed with the forces during the late war in India, is preparing a History of the Military Operations of the British Forces in Hindostan, from 1744 to 1784, in two royal 4to. vols. illustrated by maps, plans, and views.

The enthusiastic attachment of the English to the memory of the brave Nelson promises to serve the double purpose of fanning the flame of patriotism and reviving the spirit of the Arts in this country. Monuments, statues, paintings, and medals, are executing in every considerable town of the kingdom, in honor of the Hero of Trafalgar. These, whatever other purpose they may answer, will at least call forth the ingenuity, and reward the talents of our Artists. It was the patriotism of Greece and Rome which produced in those celebrated countries so many masters in the Fine Arts.

Mr. Wright's Apology for Servetus, including an Account of his Life, Persecution, Writings, and Opinions, which has been unavoidably delayed in the press, will be published early in August. Mr. W. requests such as wish to be supplied early with copies to send their orders immediately to the publisher.

A new Magazine, on the plan of the Monthly, to be called the "Athenæum," will come out on the 1st of January, 1807; Dr. Aikin, editor; Longman and Co. and Cadell and Co. publishers.

The Calvinistic Dissenters in London and its vicinity are about to establish a Grammar School in the metropolis, for the children of Dissenters. It is generously proposed to educate here the children of indigent Dissenting ministers free of expense.

Those who have read the poems of Mr. Edward Rushton, of Liverpool, will be pleased to hear that, after having been deprived of the loss of sight for upwards of thirty years, he is at length in a great degree restored, by the operations of Mr. Gibson, an eminent oculist at Manchester. The following lines, truly descriptive of the character of Mr. Rushton, are extracted from "The Press," a poem, by Mr. M'Creery, printer, published in 4to, by Messrs. Cadell and Davis, Strand:—

And Rushton—thou, whose independent soul,
Nor ills of life—nor adverse fates controul,
Tho' solemn darkness shroud thine orbs of sight,
Strong are thy beams of intellectual light;
For, like immortal Milton—thine the doom,
To strike thy harp amid the cheerless gloom!

We have received "Proposals for publishing by subscription, in one vol. price 3s. 6d. in boards, embellished with a striking Likeness of the Author, the Life, Adventures, Pedestrian Excursions, and Singular Opinions of J. H. Prince, Bookseller, No. 6, Old North-street, Red Lion-square, Holborn, London; Member of the Caractacan, Eccentric, and other Societies; late Public Orator at the Westminster Forum, London Forum, School of Genius, &c. late Minister of Bethesda Chapel, Limehouse, and Occasional Preacher at several Chapels and Meetings in London and the country; Editor of the "Annual Visitor" and of the "Censor; and Secretary to the Union Society; also, for near twenty years, Clerk to several Attornies in London, and recently Conveyancing Clerk to Messrs. Gregg and Corfield, Skinners' Hall. Written by Himself. Containing a circumstantial and faithful Narrative of the first Thirty-five Years of the Life, and an Account of the Literary Career of that most eccentric Character."

The Rev. George Smith, minister of Galston, in Ayrshire, has presented to the University of Glasgow a most beautiful Oriental MS. supposed to contain the whole Koran of Mahomet. It is written on a paper made of the bark of a tree, in characters small, distinct, and beautiful, and is esteemed a great literary curiosity.

The Executors of Lord Macartney have confided his papers to Mr. Barrow, and they will soon be given to the public, accompanied by accurate Memoirs of his Lordship's Life.

Dr. Wilkins is preparing for the press a Grammar of the Shanscrit Language.

The Colleges for the education of the Irish, English, and Scotch Catholics in Paris, have, by a decree of the Emperor, been united into one establishment; and a course of lectures on philosophy is now delivering there in the Latin language.

Among the MSS. dug out from the ruins of Herculaneum, a fragment of a

Latin poem has been discovered, containing above sixty hexameter verses, which relate to the battle of Actium and the death of Cleopatra. The MS. is written in large letters, and all the words are separated by points. It is hoped that this will prove to be the poem of Varius, the friend of Horace and of Virgil, and that the whole of that work will be recovered.

We learn from the French papers, that Sir Joseph Banks has written a letter to Mr. Delambre, secretary of the National Institute of France, to inform him that M. M. La Cepede and Cuvier, Members of the Institute, are chosen Members of the Royal Society of London. Sir Joseph, in his letter, observes that this choice is a proof of the respect of these two learned Societies for each other; a sentiment which, he hopes, no political dispute between their respective nations will ever be able to destroy or weaken.

Thornwalson, the celebrated sculptor at Rome, is finishing a Statue of Liberty, 22 feet high, for the United States of America. It will be the first piece of the Arts, one of the British journal observes, sent from Italy to the New World.

M. Cuvier, perpetual Secretary to the French National Institute, is engaged in explaining the phænomena of Natural History, and the particular Physiology of Animals wanting the Vertebræ, &c.

At a late meeting of that class of the Institute appropriated to History and Ancient Literature, the first book of a History of the Finances of England was read by M. Dupont (de Nemours); as was also, Reflections upon the Character of Charlemagne by his Highness the Baron de Dalberg, Elector, Arch-Chancellor of the Empire.

"Mnemonics," or the Science of Memory.—M. Kœstner, a German Pastor, after having delivered lectures at Munich for some time, has obtained permission to disseminate his new doctrine at Leipsick, under this restriction only, "that he shall not permit his Auditors to write." M. Kœstner, like Dr. Gall, travels with an assistant named Schoeneman; and the former passes for a famous University wrangler.

A work, written by a boy of twelve years of age, appears in the catalogue for Leipsic Fair; and which is urged as a proof of the reality of M. Kœstner's new science, which, by virtue of seventeen different rules, assists the memory both of the young and old.

NEW PUBLICATIONS.

RELIGIOUS.

The Dying Speech of Dr. Servetus, who was burnt alive at Geneva by the Protestants, in the Year 1553; for publishing certain Opinions which were deemed Heretical. 3d.

The Protestant Dissenter's Catechism. 12mo. 1s.

Contention for the Faith; being a Refutation of Mr. Cooper's Religious Opinions. By the Rev. Mr. Horne. 3 Nos. 6d. each.

Exemplary Life of the pious Lady Guion, translated from her own Account in French. By T. Brookes. 7s.

Some Remarks on a Letter lately published, and addressed to the Archbishops, &c. on J. Lancaster's Plan of Education, in which Quakerism is described as a disgusting Amalgama of Antichristian Heresies and Blasphemies. 1s.

Short Inquiry into the Proof of Miracles. 6d.

The Conditions and Duties of a Tolerated Church; a Sermon preached in Bishop Strachan's Chapel, Dundee, on Sunday, Feb. 9, 1806, at the Consecration of the Right Rev. D. Sandford, D.D. to the Office of a Bishop in the Scotch Episcopal Church; by the Rev. J. Walker, A.M. 1s.

An Address to the Lower Class of his Parishioners, on the Subject of Methodism; from the Minister of their Parish. 1s.

A Serious Call to the Christian World to consider the Present State of the Jews; with some Thoughts on the Prophecies of Daniel, and St. Paul. By a Member of the Church of England. 1s.

God's Expostulation with Nineveh; a Sermon on Nahum, iii. 8—10. By G. Greig. 1s.

Salvation brought near the Guilty; a Sermon, by R. Little. 6d.

Burder's History of the Bible. Vol. II. 12mo. 7s. 8vo. 10s. 6d.

Letters addressed to the Daughter of a Nobleman, on the Formation of Religious and Moral Principle. By Elizabeth Hamilton. 2 vol. 8vo. 10s.

Notes on the Revelation of St. John, compared with itself and the Rest of Scripture; exhibiting a Harmony, Paraphrase, and Accomplishment of the Prophecy; the Result of the Comparison of the Book with itself, and with Rest of Scripture, and with History. By John Marten Butt, A.M. Student of Christ Church. Part 3. 1s.

A Sermon preached at Rochdale, April 13, 1806, on Occasion of the Death of the Rev. Thomas Threlkeld, Minister of a Dissenting Congregation in that Place. By Thomas Barnes, D.D. 1s. 6d.

A Vindication of Certain Passages in the Common English Version of the New Testament. Addressed to Granville Sharp, Esq. By the Rev. Calvin Winstanley, A.M. 3s.

Instruction and Consolation for the Aged, the Sick, and the Dying; extracted from the Works of Richard Baxter, by S. Palmer.

A Sermon at the Assizes at Dorchester, March 11, 1806. By J. Williams, A.M. 1s. 6d.

The Woman in the Wilderness; or, the Wonderful Woman, with her Wonderful Seal, Wonderful Spirit, and Wonderful Child: an Answer to the Blasphemous Assertions of Johanna Southcot. By L. Mayer. 6d.

National Blessings, Reasons for Religious Gratitude: a Sermon preached at St. James's Church, Bath, Dec. 5, 1805. By Richard Warner. With a Character of the late Right Hon. Wm. Pitt. 2s.

POETICAL.

Dion, a Tragedy, and Miscellaneous Poetry. By G. A. Rhodes, Esq. 8vo. 6s.

Demetrius, the Impostor, a Tragedy. From the Russian of Soumarokove. 2s. 6d.

Torio Whiggio Machio, or the Battle of the Whigs and Tories; a Political Satire, in 4 cantos. 5s.

Poems, by Mr. Polwhele, 3 vols. 8vo. 15s.

A Collection of Epitaphs and Monumental Inscriptions, Historical, Biographical, Literary, and Miscellaneous. To which is prefixed, an Essay on Epitaphs, by Dr. Johnson, 2 vols. 12mo. 12s.

Miscellaneous Poetry, consisting of Translations from the Icelandic, Italian, Spanish, Portuguese, and German, &c. By the Hon. W. Herbert. 2 vols. 8vo. 16s.

Tales in Verse, Critical, Satirical, and Humourous. By T. Holcroft. 2 vols. 8s.

The Fall of the Mogul; a Tragedy. By —— Maurice. 7s.

The Inferno, of Dante, with a Translation in English Blank Verse, Notes, and a Life of the Author. By Henry Francis Carey, A.M. 2 vols. 18s.

Daylesford; a Poem. Dedicated to Mrs. Hastings. 1s.

MISCELLANEOUS.

An Answer to the Inquiry into the State of the Nation; with Strictures on the Conduct of the present Ministry, and a Supplement on the Prospects and Terms of Peace. Third Edition. 5s.

An Account of the Life and Writings of James Beattie, L.L.D. By Sir W. Forbes, Bart. 2 vols. 4to. 2l. 12s. 6d. Royal, 5l. 5s.

A Full and Correct Account of the Trial of Lord Melville, with a Sketch of his Life and Political Character. 8vo. 10s. 6d. Cadell and Davies.

A Compendious Report of the Trial of Lord Melville. 8vo. 3s. 6d. Asperne.

Leading Strings to Knowledge; or, Dame Wise and her Pupils. In progressive Lessons. By E. Somerville. 2s. 6d.

Oddities and Outlines. By E. M. 2 vols. 10s.

John Bull's Soliloquies on the late Impeachment, 2s.

The Picture of Glasgow, or Stranger's Guide. 3s. 6d.

Italian Scenery, representing the Manners, Customs, and Amusements of the different Italian States. 32 Plates. 4to. 4l. 4s.

Thoughts on the Subject of Education at School. By John Bullar. 1s.

Cromer considered as a Watering-Place; with Observations on the picturesque Scenery in its Neighbourhood. With a Map and two Views. By E. Bartell, Jun. Royal 8vo. 8s. boards.

Madam de Maintenon: translated from the French of Madame de Genlis. 2 vols. 12mo. 8s.

Violet Vale, or Saturday night; consisting of Stories for the Entertainment and Instruction of Youth. By Mrs. Pilkington. 12mo. 3s. 6d.

A Complete and Authentic Edition of the Letters of Junius, with much Additional Matter, &c. By John Almon. 2 vols. 8vo. 12s.

Memoirs of a Traveller. By Mr. Dutens. 5 vols. 8vo. 1l. 5s.

A Father's Gift to his Children; consisting of Original Essays, Tales, &c. &c. By William Mavor, L.L.D. 2 vols. 8vo. 9s.

The Class Book; or, Three Hundred and Sixty-five Reading Lessons for the Schools of either sex. By David Blair. 5s. bound.

The Affairs of Asia considered, in their Effects on the Liberties of Britain, in a Series of Letters to Marquis Wellesley. By Charles Maclean, M.D.

Memoirs of the Life of the Rev. Dr. Trusler. Written by Himself. 4to. Part I. 14s.

Some Account of the Life and Writings of Lope Felix de Vega Carpio. By Hen. Rich. Lord Holland, 8vo. Portrait.

A Vindication of the Commentaries of Sir W. Blackstone, against the Strictures contained in Mr. Sedgwick's Critical and Miscellaneous Remarks. By W. H. Rowe, Esq. 8vo. 6s.

Italian Extracts; or, a Supplement to Galignani's Lectures. By A. Montucci Sanese, L.L.D. 7s.

The Stranger in Ireland; or, a Tour in the Southern and Western Parts of that Country in 1805. By J. Carr, Esq. 4to. 2l. 2s.

A Descriptive Tour to the Lakes in Cumberland and Westmoreland in 1804. 4s.

A Walk through Leeds, 1s. 6d.

A History and Description of the City of Exeter and its Environs. By A. Jenkins. 10s. 6d. Large ditto 15s.

POETRY.

THE GRAVE.

THERE is a calm for those that weep,
A rest for weary pilgrims found;
They softly lie, and sweetly sleep
Low in the ground!
The storm that wrecks the winter sky,
No more disturbs their deep repose,
Than summer evenings latest sigh
That shuts the rose!
I long to lay this painful head
And aching heart beneath the soil,
To slumber in that dreamless bed
From all my toil.
For misery stole me at my birth,
And cast me helpless on the wild;
I perish: O! my mother earth,
Take home thy child.
On thy dear lap my limbs reclin'd,
Shall gently moulder into thee;
Nor leave one wretched trace behind
Resembling me!
Hark! a strange sound affrights mine ear,
My pulse, my brain run wild, I rave—
Ha! who art thou whose voice I hear?
"I am the Grave.
"The Grave that never spake before,
"Hath found at length a tongue to
"chide;
"O listen, or I speak no more—
"Be silent Pride!
"Art thou a wretch of hope forlorn,
"The victim of consuming care?
"Is thy distracted conscience torn
"By fell despair?
"Do foul misdeeds, of former times,
"Wring with despair thy guilty breast?
"And ghosts of unforgiv'n crimes
"Murder thy rest?
"Lash'd by the furies of the mind,
"From wrath and vengeance would'st
"thou flee?
"Ah think not, hope not, fool! to find
"A friend in me!
"By all the terrors of thy tomb,
"Beyond the power of tongue to tell,
"By the dread secrets of my womb,
"By heaven and hell,
"I charge thee live! repent and pray—
"In dust thine infamy deplore;
"There yet is mercy—go thy way
"And sin no more!
"Art thou a mourner? hast thou known
"The joy of innocent delights?
"Endearing days for ever flown,
"And tranquil nights?
"O live! and deeply cherish still
"The sweet remembrance of the past;
"Rely on heaven's unchanging will
"For peace at last.
"Art thou a wanderer? hast thou seen
"O'erwhelming tempests drown thy
"bark?
"A shipwreck'd sufferer hast thou been,
"Misfortunes mark?
"Tho' long of winds and waves the
"sport,
"Condemn'd in wretchedness to roam;
"Live! thou shalt reach a sheltering port,
"A quiet home!

" To friendship didst thou trust thy
" fame?
" And was thy friend a deadly foe?
" Who stole into thy arms, to aim
" A surer blow!
" Live! and repine not at his loss,
" A loss unworthy to be told;
" Thou hadst mistaken sordid dross
" For sterling gold.
" Go seek that treasure, seldom found,
" Of power the fiercest grief to calm,
" And sooth the bosom's deepest wound
" With heav'nly balm!
" In woman hadst thou placed thy bliss,
" And did the fair-one faithless prove?
" Hath she betrayed thee with a kiss,
" And sold thy love?
" Love! 'twas a false bewild'ring fire:
" Too often love's insidious dart
" Thrills the fond soul with sweet de-
" sire,
" But kills the heart!
" A nobler flame shall warm thy breast,
" A brighter maiden's virtuous
" charms;
" Blest shalt thou be, supreme'ly blest
" In beauty's arms!

" Whate'er thy lot, whoe'er thou be,
" Confess thy folly, kiss the rod;
" And in thy chast'ning sorrows see
" The hand of God!
" A bruised reed he will not break,
" Afflictions all his children feel;
" He wounds them for his mercy's sake—
" He wounds to heal!
" Humbled beneath his mighty hand,
" Prostrate, his providence adore!
" 'Tis done—arise—he bids thee stand
" To fall no more.
" Now traveller in this vale of tears,
" To realms of everlasting light,
" Thro' time's dark wilderness of years
" Pursue thy flight!"

There *is* a calm for those that weep,
A rest for weary pilgrims found,
And while the mould'ring ashes sleep
Low in the ground,
The soul, of origin divine,
God's glorious image, free'd from clay,
In heav'n's eternal sphere shall shine
A star of day!
The sun is but a spark of fire,
A transient meteor in the sky;
The soul, immortal as its sire,
Shall never die!

CORRESPONDENCE.

The following Communications are received, and intended for publication: The Education of the Human Race. Translated from the German of Lessing, by W. C. R —Wyvill's Eulogium on Priestley.—Proposal of a Monument to Mr. Locke, by Another Disciple of Locke.—Vindication of Mr. Cappe's Discourses, in Reply to W. H, by C. W.—Remarks on J. T.'s Paper on Baptism, by a Seeker after Truth.—General Observations on the Epistles to the Romans and Galatians, by Z. A.—Strictures on a Passage in the Review of Kenrick's Sermons, concerning Public Worship, by Amator Veritatis.—And some Particulars of Dr. Priestley's Residence at Northumberland, America, by Mr. Bakewell.

The Letter *without a Signature*, is, we are sorry to say, so loosely and carelessly written, that we could not, without bestowing more labour upon it than we can afford, make it fit for insertion in the Monthly Repository. We never reject a Communication simply because it is not elegantly written; but we are bound in justice to our readers and ourselves, not to suffer our work to sink beneath the common standard of periodical publications.

We have received the following Communications from the Rev. J. Holland, of which the first-mentioned will appear as early as possible:—Remarks on Orton's Letters, as published by Mr. Palmer.—Reflections on the Decline and Fall of Empires. Observations on Sunday Schools.—And Advice to Parents who Decline for their Children Baptism by Water.

We are sorry to remark of the *Poetical Advice to a Female Friend on the Choice of a Husband*, that the excellence of the advice does not atone for the badness of the poetry.

We acknowledge with great satisfaction the receipt of an *Original Letter of the celebrated Laurence Sterne*, from a very valuable correspondent, which will appear in an early number; as will, also, the *Original Letters of the late Archbishop Newcome*, communicated by the Rev. Dr. Toulmin. We need not say that such communications as these will be as gladly received by our readers as by ourselves.